



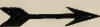
The INSTRUCTOR

Formerly The Juvenile Instructor

VOL. 67

JANUARY, 1932

NO. 1



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SAY THAT YOU SAW IT IN THE INSTRUCTOR

Gifts of the Year

By Lula Greene Richards

Dear Old Year! You pass and leave us
With no signs which should deceive us.
Going—to return no more,
You but smile and close the door.

Gifts you leave us without measure—
Wisdom-gifts to prize and treasure;
Gifts to lead us day by day
Unto Christ, "The Life, The Way."

Gifts to make lives finer, truer—
Good deeds more and errors fewer.
May our New Year's lines be cast
Nobler than the Old Year's past.

May our gifts, by act or sentence,
Of our follies show repentence,
Till through years grown kind and wise,
Each receives a grand First Prize.



The Land of Beginning Again

By Christie Lund

That wonderful land of "Beginning Again"
Do you know where it is, my friend?
'Tis not in a mythical "Afterawhile"
'Tis not at the Journey's End.

It is here and now, within today
And its gateway is courage true
And the path that leads to its magic door
Is paved with the faith—of you.

You can travel the wide world over, friend
For the land of dreams come true,
But you'll never find it until you learn
That its key belongs to you.

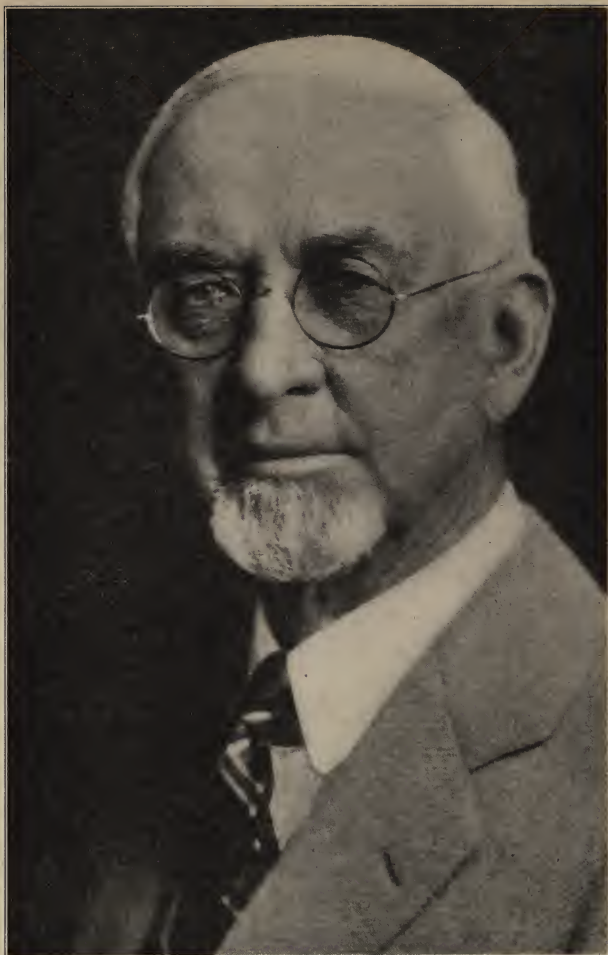
Welcome, New Year!

By Weston N. Nordgren

With laggard steps the old year goes
To rest in honor's deep repose;
To dwell upon achievement past
And aged wisdom youthward cast.

With burning glance and eager pride
The new year comes here to reside;
With youth and hope and love, again
To give new faith, and cheer all men!





PRESIDENT CHARLES W. NIBLEY

Born February 5, 1849; Died December 11, 1931.

Presiding Bishop from December 11, 1907 to June 4, 1925, on which date he was selected as Second Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints. He held the latter position until his demise.

THE INSTRUCTOR



Vol. 67

JANUARY, 1932

No. 1

President Charles W. Nibley

The sudden death of President Charles W. Nibley, which occurred on Friday, December 11, 1931, came as a distinct shock to the Latter-day Saints, few of whom knew of his brief serious illness until the announcement of his demise. Though more than ten years beyond the three score and ten allotted to mortality, President Nibley seemed well and strong. He was young in spirit and loved youth to whom he was a constant inspiration. His humor was proverbial, his companionship always a keen joy to those fortunate enough to share it. Born in humble circumstances, going through the fires of poverty he rose to affluence in the community and to one of the highest positions in the Church of Jesus Christ of Latter-day Saints.

A splendid tribute to President Nibley was but recently paid by Elder Bryant S. Hinckley, President of the Liberty Stake in the **Improvement Era**, and other magazines, newspapers and periodicals have given the life story of this remarkable man which need not be repeated in **The Instructor**. The feelings of the three hundred thousand members of the Deseret Sunday School Union are partly expressed in the letter sent to the First Presidency and family, which is as follows:

December 16, 1931.

To President Heber J. Grant and President Anthony W. Ivins of the First Presidency and to the Family of President Charles W. Nibley.
Dear Friends:

In the passing of your esteemed associate, your beloved husband and father, and our dear friend and leader, President Charles W. Nibley, we have suffered a distinct loss. His life and service is an inspiration to us. He set us a most worthy example of whole-hearted devotion to the Gospel, to the Church and to His associates. His encouragement of our work has always been heartening and strengthening.

In his every word and act he has kept before us the nobility of unselfishly giving time, treasure and talent for the advancement of the work of the Lord. He exemplified this ideal so sincerely and so abundantly in his own life that he made that ideal profound and impressive.

His faith in the Gospel of Jesus Christ was so generously manifested by his prodigious labors in the interest of the Church that whenever he was called upon to bear a verbal testimony it was doubly forceful and impressive.

The fact that men of his attainments devote themselves with such complete forgetfulness of self and with such consecration of time, ability and means to the cause of the Church, cannot help but win the admiration and the respect of all mankind.

His lavish bestowal of material, mental, moral and spiritual benefactions upon his fellow men and the Church seemed to be his way of emulating the Divine Example. In this respect he was truly a child of God and a friend of man.

With you we rejoice in the assurance which the Gospel of Jesus Christ brings to us all, that he will be received with honor in the courts of our Heavenly Father.

It is our earnest prayer that his family, who have known so well the many beautiful and more intimate attributes of his character and who will, therefore, feel his passing most keenly, may, as a recompense for so great a loss, be sustained and comforted by the Spirit of the Lord and by an abiding faith in His goodness to them.

Very respectfully and sincerely your
brethren,

Deseret Sunday School Union Board

David O. McKay
Stephen L. Richards
George D. Pyper
General Superintendency.

Fundamentals of Spiritual Guidance

*By Ida Smoot Dusenberry,
Assistant Professor of Psychology, Brigham Young University*

"If a man loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—John 4:20.

"If we love one another, God dwelleth in us and His love is perfected in us."—John 4:12.

The transition of the theory of educational progress is not a matter dealing with day school alone, but to be effective, must send its permeating rays into the home and the church. The world war brought to our consciousness no greater or more potent fact than the realization "that man cannot live unto himself alone." If we are to teach successfully we have only to follow the pedagogical principles of the Master, the greatest of all teachers, who supplanted social for individualistic instruction and taught the multitude how to be kind by acts of kindness, how to obey by being obedient, how to love by acts of loving service.

The most important task in the education of children of today is teaching them to live together. This can only be successfully accomplished by a study of relationships and a comprehensive survey of mutual dependence. When children, early in life, are taught what it means to "love your neighbor as yourself," the social injustices so commonly perpetuated will come to mean something of personal interest, and in the mind will begin to bud that flower of humanitarianism which eventually blossoms into justice and love.

Only through social relations life gets its meanings and realities. For this reason the home, the school, the church, the playground, the motion picture, the library, the art gallery, in fact every phase of social communication is a school dealing with the unfolding powers of the child. It is the nature of this contact which deter-

mines the nature of growth, whether it be for good or evil, better or for worse.

If human welfare is to be the educational incentive for the future, and the child is to become an active agent in family and social problems, religious education must necessarily eliminate much of the preaching of the past and turn its attention to "learning to do by doing." By nature children are active, not passive. Every hour of their lives they are carrying out projects and solving problems, through a definite process, of selecting, rejecting, comparing, and judging, and through this process of living they are learning to think.

The child, like the man, lives in his own world and though he may be truly religious he will be so in his own way. Educational laws originate in the mind, not in the teacher. Understanding these educational laws she must find their application in the child. The mission of the teacher is to seek and obey the laws she discovers in him.

These laws of growth and development have long been understood in connection with physical growth. The body calls for different foods at different ages, both in amount and kind. The doctor, mother, and nurse diagnose each case separately and seldom if ever find two cases alike; what is good for one is sometime poisonous for another.

Educators called our attention to this same law in the world of nature. The gardener realizes the violet, the rose, the poppy—all have

different ways of responding to the laws of growth, so he cultivates according to the nature of each. The child, the youth, the man perceives, feels, and thinks in his own way and that way has wide spaces of difference.

Mental development depends on having food appropriate to particular mental characteristics and as the doctor, the nurse, and the mother prescribe food appropriate for the body the teacher must provide it for the mind, with the same faith in the power of mental assimilation as we are assured, takes place in physical assimilation. Disregard of the laws of growth makes mental moral and religious degenerates just as it makes physical cripples. Religious education must recognize the value of furnishing opportunities for actual practice in honesty, integrity, justice, honor, obedience, etc., for all laws of growth are practically the same. The mind like the body acquires strength only through use.

These opportunities can never become a working reality without full appreciation of social values. Holding pupils down while we educate them by the pouring in process, with little consideration of the fitness of what is being poured—with subject matter made applicable to all alike—forced attention with but one “active” participant, and that the teacher—these are not uncommon pedagogical errors.

The fact that scholarship must play some part in the selection of a day school teacher and she must have a working basis for the information she is required to impart, gives some day school advantages.

Willingness to work has characterized the choice of the Sunday School teacher and while I, in no way depreciate this most excellent virtue, it is not of sufficient value to be trusted in fashioning intellects and shaping lives.

Many teachers consider their re-

ligious duty done when the moral point of the lesson has been duly and emphatically emphasized, little realizing that religious impression without expression is only tending to the detrimental conclusion that religion itself is external and unrelated to one's own life. Froebel's educational principle of Self-Activity emphasizes the importance of a recognition of the child's initiative—he must feel a need, which need pre-supposes interest and effort.

It has been said, “It is impossible to tell anyone anything.” You can incite, but you cannot compel. *We learn only in so far as we discover for ourselves through the material with which we come in contact.* All of the virtues and graces of religious life can be made as practical as God intended them to be when He sent His only begotten Son to show us how to live.

When we realize more fully that religion should be a part of every word we say, every act we do, every thought we think, and is not to come on and off like our Sunday clothes, but must be a vital part of our daily living, we shall begin to see the value of mutual helpfulness and understand it as the most lovable, civilizing trait in human character.

It is as natural for the child to cooperate, socialize and help as it is to breathe. There is no such thing as a lazy child. Naturally the child never fails to respond to a need he feels and understands.

The Sunday School must become an agency for applying human energy, for thought only grows with practice.

The yearning of the human soul for harmonizing his will with that of the Father, can only become a reality through actively cooperating in the great plan of salvation on earth, for God said “He that loveth his brother, abideth in the light and there is none occasion of stumbling in him.”

What Business Men Say About the Sunday School

(Continued from October Issue)

Soundest Staying Influence



J. L. Kraft

The modern Sunday School is the most potent factor in giving children the right start in life. It is the soundest staying influence upon youth at a time when temptation has its greatest pull. It is the actuating power of middle age which holds the Christian steady and furnishes him an opportunity to serve. It is the supreme joy of old age in that dividends are collected each week in a life well spent.—J. L. Kraft, Pres., Kraft Cheese Co., (May 16, 1930).

Permanent Benefit to Children



W. H. B. Fowler

I do not see how there can be any disagreement upon the value of the Sunday School. It must be of permanent benefit to those children whose parents have enough foresight to take advantage of it.—W. H. B. Fowler, Assistant Publisher and General Manager, San Francisco Chronicle, (June 12, 1930).

The More Invested—the Greater Income



Jack Miner

The Sunday School boys of today are the foundation of tomorrow's church and Christianity, and without some way of introducing our children to Jesus and His ways, both of them are bound to go down. The more we invest in the Sunday School the greater our daily income of blessings will be.

There could be no underprivileged handicapped uneducated man rise up and have his gray hairs respected by all classes of people more than I have the last twenty years and it all started when my own little seven year old boy took me by the hand and led the way to Sunday School over thirty years ago. The best public school teachers I have known were in every case Christian Sunday School leaders.

I have just reasons to bow down and thank God for the Sunday School and its influence.—Jack Miner, Canadian Naturalist, (May 5, 1930).

All I Am I Owe to—



James C. Penney

All I am today I owe to my religious training as a boy. Of course much of this came from my parents, but a good deal of it came through the Sunday Schools which I attended. — James Cash Penney, Founder and Chairman of the Board of the J. C. Penney Company, (April 16, 1930).

Would Not Erase Influence



G. R. Schaeffer

I attended Sunday School through my boyhood days, and later taught a class for several years. I would not erase the influence of this experience. I feel sorry for all boys who do not have a similar opportunity. Surely the Sunday School is one of the bulwarks of American character and civilization.—G. R. Schaeffer, Advertising Mgr., Marshall Field & Company, (August 9, 1930).

World Progress Depends on It

Amos A. Stagg

My own spiritual awakening came as a result of attendance at Sunday School. That awakening furnished a tremendous stimulus to my life. It fired my ambition to seek a high school and a college education. It determined my life purpose: the welfare of boys and young men. My athletic successes at Yale led me to shape that service through athletic channels. The progress of the United States and the world depends on the Sunday School.—A. A. Stagg, Dir. Phys. Cult. and Athletics, U. of Chicago, (March 18, 1930).

Teaching Prohibition

Irving Fisher

The Sunday School offers an important medium through which the truth concerning alcohol and prohibition can be taught. The effect of alcoholic beverages is always demoralizing, and any institution dedicated to morality certainly should take that great fact into account.—Irving Fisher, Political Economist, Yale University, (June 17, 1930).

Looms Large

Louis J. Taber

Aside from the Christian Church, there is no agency in America so potent for national stability and welfare as the Sunday School. It should be stimulated and supported on every hand. As a factor in leading young minds toward the church, awakening moral and spiritual development, laying the foundation for character, patriotism and useful citizenship, the Sunday School looms large in any program for a more satisfying life.

The Sunday School is of equal val-

ue in city or country, but a rural community without a Sunday School is a little like a home without a mother. And just as the flag awakens patriotism, so the Sunday School can touch the best in our boys and girls and lead them to more useful lives.—Louis J. Taber, Master of The National Grange, (May 10, 1930).

Employs Sunday School Missionary!

Robert Dollar

I have kept an American Sunday School missionary in the field for a period of forty-three years. I do not believe I can emphasize what I think of the results of this better than to just make that statement. By this I mean, had I not believed the benefits to be derived from Sunday School work very much worth while, I should perhaps never have continued with this as I have. The multitude of children that have been taught in those schools, and the results accomplished thereby, are ample evidence for me.—Robert Dollar, Pres. Dollar Steamship Lines, Inc., Ltd., (May 31, 1930).

Needs Universal Support

Herold M. Harter

Young people are engaged in learning how to live and do things. We have institutions devoted to training minds and bodies for all of life's vocations, and parents contribute to this educational system. But training for living a well-balanced life is left almost entirely to the church and schools of religious education. The power for character building among the youth of the American community, emanating from the church school, is inestimable. The need for universal support of this institution is thus apparent.—Herold M. Harter, National Secretary, The National Exchange Club, (June 12, 1930).



My Mother's Experience with a Navajo Chief

By P. I. Ashcroft, Superintendent
Sunday Schools, St. Johns Stake

[During a recent visit by Elder Geo. A. Holt and myself to St. Johns and Snowflake Stakes, in the interest of the Sunday Schools, Superintendent P. I. Ashcroft related the early experience of his mother with a Navajo Chief. Believing that such pioneer episodes should be published and not forgotten, at my earnest solicitation Brother Ashcroft told the following thrilling story.—Associate Editor.]

In the early 80's after the breaking up of the Sun-Set Order on the Little Colorado River, part of the Mormon Pioneers moved to the head waters of the Zuni River, a tributary of the Little Colorado, near the present town of Ramah, New Mexico. The Navajo and Zuni Indians were their only neighbors.

My mother, Mary Lafentie Pipkin, was adopted by Ira Hatch, the famous Indian missionary, and lived in the above mentioned locality.

Ira Hatch was a great friend to the Indians, and it was no uncommon thing to see dozens of them at his home visiting with the family. Ira had previously married an Indian woman when he was on his mission. The good woman had been dead for a number of years, but the Indians knew about it, and were especially friendly to him.

A Navajo Chief, named Jose Pino, was perhaps one of the closest Indian friends Ira had, and was frequently at the Hatch home.

One day, this chief asked Ira to let him have Lafentie, as she was called, for his wife. He said he loved the girl and would be good to her, and that she should never want for material things or true love. Ira asked the chief if

he had spoken to Lafentie about the matter, knowing his daughter would refuse, but thinking that would be the best way out of the situation. Of course the chief had not, because it was their custom to deal with the parents.

A few days after the conversation with Ira regarding the daughter he had asked for, the chief rode to the Hatch home, and it so happened that no other member of the family was there except Lafentie. This was an opportune time, indeed, for the chief, and he went to the subject of his thoughts at once, and asked her to marry him.

Lafentie, understanding the Navajo language, at first thought the chief was only joking, but she could soon see that he was not, so she told him she already had a lover, and that she was engaged to him, and would soon be married. The chief was not to be brushed aside so easily. He told her that he loved her more than anyone else, and that she must be his wife, and that he would



Mary Lafentie Ashcroft.

be good to her and dress her in the finest costume, and that she would be envied by all the Navajo women, besides she would be the Great Chief's wife.

She still refused and spoke rather sharply to him, saying she would never become the wife of an Indian. He caught her in his arms and tried to kiss her, but she slapped his face good and hard. The enraged Chief then drew his long knife from its leather cover that hung at his side, and told her that if she refused to become his wife she would not live to become the wife of the white man she loved.

The chief then caught her by the hair and shoved her backward onto a bench with her head bent far back over the top, and with his right hand drew the knife carefully across her throat, and asked her if she still refused to marry him.

Lafentie knew it was useless to show fright, and with great effort gazed steadily into his eyes, and told him he was a coward to kill a defenseless woman, that her lover would find him and kill him as he would a dog. That steady gaze never wavered, and was too much for the Indian, for he changed expression, dropped his knife and took her by the hand, saying she was too brave a woman to be killed.

The Chief and Lafentie forgave each other completely, as this same Chief became a frequent friendly visitor at the Hatch home and later at the Ashcroft home where mother lived after she was married to Josiah Emer Ashcroft.

Jose Pino, the Chief, became a convert to the Church and was baptized, becoming a true friend to the family, as well as the Church as long as he lived, which was over forty years.

We've Gone Through It Before!—

(The following is reprinted from "Harper's Weekly," issue of October 10, 1857. It is a remarkable parallel of present conditions. In view of our subsequent national progress, how could anyone read it and not view the future with confidence and optimism?)

It is a gloomy moment in history. Not for many years—not in the lifetime of most men who read this paper—has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. *In our own country there is universal commercial prostration and panic, and thousands of our poorest fellow-citizens are turned out against the approaching winter without employment, and without the prospect of it.*

In France the political caldron seethes and bubbles with uncertainty; Russia hangs as usual, like a cloud, dark and silent upon the horizon of Europe; *while all the energies, resources, and influences of the British Empire are sorely tried, and are yet to be tried more sorely, in coping with the vast and deadly Indian insurrection, and with its disturbed relations in China.* It is a solemn moment.

Of our own troubles no man can see the end. They are, fortunately, as yet mainly commercial; and if we are only to lose money, and by painful poverty be taught wisdom—the wisdom of honor, of faith, of sympathy, and of charity—no man need seriously to despair. And yet the very *haste to be rich*, which is the occasion of this wide-spread calamity, has also tended to destroy the moral forces with which we are to resist and subdue the calamity.

Good friends—Let our conduct prove that the call comes to men who have large hearts, however narrowed their homes may be; who have open hands, however empty their purses. In time of peril we have nothing but manhood, strong in its faith in God, to rely upon; and whoever shows himself truly a God-fearing man now, by helping wherever and however he can, will be as blessed as a great light in darkness.

Helpful Thoughts for the Youth of Zion

By John F. Cowan

The Making of a Man

X. Sow a Character; Reap a Destiny

Cheap material is not worth costly workmanship. A high-priced wood-carver would not waste hours carving roses in bass-wood. He would demand oak or mahogany.

The reason it will pay to heed what has been said already about "The Making of a Man" is that manhood is the most priceless thing in the universe; it will outlast suns; it is a better investment than gold or diamonds.

The present life of a boy is like a rough block of rare carara marble. Michael Angelo, beginning work on such a block, rough from the quarry, was asked: "What can you hope to get out of that?"

He replied: "I see an angel in that block. I must carve it out."

Hidden in every boy are values that only he can discover and bring out. Early, perhaps, a boy begins to feel something moving in him that says: "When I am a man I mean to be a great engineer like Herbert Hoover, or a big business man like John Wanamaker, or a teacher like Charles W. Eliot."

He has caught a glimpse of something within him—the man he must become. Such a vision, or ideal, is like the blue-print of the great structure to be erected.

In Washington, engineers drew blue-prints of what is to be the greatest reservoir in the world, the Boulder Canon Dam in the Colorado River. Some one had to vision it before a drawing could be made, or shovel or hammer begin to work.

What boys need in "The Making of a Man" is a mental picture, the best they can make of themselves, and a mighty urge to build close to that pattern, and day by day, lay every stone true and fashion the whole after the character of Jesus Christ.

A Girl's Beauty Parlor

X. The Superlative Beauty of Trust

The queenliest beauty of all is that of perfect trust that sings "Lead Kindly Light," and follows to the uttermost. No artist could conceive of a more charming picture than that of a child holding his father's hand and walking fearlessly up to the huge, trumpeting elephant, because "Father says it won't hurt me."

It is natural and necessary for the weaker and more ignorant to trust the stronger and wiser. We live largely by such trust. We trust the sun to rise every morning. We trust the check of an employer, the medicines of a doctor, the instructions of a teacher, the care of a father. Why not trust "Our Father which art in heaven?"

There is no beauty in distrust. A girl may think that she commends herself more to others by rebelling against what her parents believed and setting up her own immature judgment. But rebellion is never beautiful. It is harsh.

There is a disposition, today, for girls of a certain age to seek to make themselves noticed and attractive by saying: "I will do anything that my brothers can do. I will not be called of the 'weaker sex.' I will think and choose and act for myself. I will be daring, adventuresome. I will do things that shock people. I will not be like most other girls."

That, to many, is like a Beauty Parlor advertising: "We have the strongest acids, that will eat away skin and flesh. We guarantee that our hair tonics will kill the hair. We can change the face and form so that it will not resemble a human being."

The world will always need womanliness, motherliness, sisterliness, wife-liness. They will always stand as the most beautiful traits. These are the things a girl needs in her Beauty Parlor.



A STORY OF ZARAHEMLA

By E. Heloise Merkley

•II.

Giddianhi was not the only one who was surprised that this comparatively unknown and unrenowned young spy should dare to join the councils of his chiefs, in spite of the nominal democracy among them and the supposed tradition that young as well as old had an equal right to make suggestions. So, as Jarom stepped forward to explain the plan that had so suddenly entered his head, he had the full attention of them all.

"O Chief," he said, formally bowing before Giddianhi, "the hated Chief Captain of the Nephite armies has but one child. It is a daughter, and he loves her most foolishly. Now, surely, it would be humiliation enough and grief enough to him, if we were to enter his very home and carry her off before his eyes. That the Gadiantons whom he thinks he once conquered should so dare to insult him would burn into his pride like hot iron. And the wild stories with which Nephites frighten children would all come to his mind, so that the uncertainty of what we might do with her would eat his heart like a viper. That she is his only child would make our vengeance the surer, and that he never could hope to regain her as he lost her would break his courage so that in battle he would no longer be the foe some of us half fear."

As Jarom ceased speaking, silence reigned in the council hall of the robbers while his words carried their full significance to every mind. At last Giddianhi replied.

"Your plan is clever and daring, and befitting the son of your father. There is but one question I would ask

you before accepting it. Who is to be the one to enter the heart of the Nephite city and seek the home of its Chief Captain and carry off from under his very eyes the daughter he loves so well?"

"To enter the Nephite city and penetrate to any part of it is not difficult. Are we not Nephites by blood? Do we not speak their language? Can we not wear their clothes as gracefully as they? Here we are different from them. There it is easy to be as one of them. I have done it many times. I am not the only one among us who has. And as for the difficulty of penetrating the Chief Captain's home and carrying off his daughter—what place would they so little expect us to invade? Therefore what place would be easier to enter? Would they suppose we would dare such a thing? And not supposing so, what guards would they set? From a tree above their heads, I today heard this daughter of his tell him that one week from today she would entertain a company of children at their home! Will children stay in the house? Would it be a difficult thing to carry a maiden away from a garden when her only protectors were children? There would be no difficulty in accomplishing the feat—to begin with. The trouble would not start until she was gone, and who is so skillful in avoiding and checking pursuit as are the Gadiantons? Unless you desire to entrust this enterprise to one higher in your esteem than a humble scout, or unless one more worthy of the favor demand the privilege, allow me to undertake it, O Giddianhi. Let me have guards to check pursuit, and I promise to present to you as a captive the daughter of Gidgiddoni, one week from tonight."

"Boldly spoken, and cleverly, O Jarom. You shall have whatever assistance you demand. If others wish to undertake the feat, they shall do it under your command. And if you succeed, we will find a reward worthy the accomplishment. Tell me, Jarom, is this daughter of Gidgiddoni, upon whom you spied so well—say, is she not beautiful?"

"She is the most beautiful—" Jarom began, and then checked himself, blushing, to add tamely, "Most men would think her very lovely to look upon."

A roar of laughter greeted his confusion, and he paled instantly with anger and glanced furiously about the company. Giddianhi, checking his own smiles, frowned so that others sobered quickly, and he said, "Very well, Jarom, if she is beautiful that is enough. When you bring her before me, you bring your own reward with you. Once abducted and presented here as a captive, she shall be yours."

"But what would I do with a girl?" exclaimed Jarom innocently, and was greeted with another roar of laughter, this time accompanied by vulgar jibes that stung him to fury. But for the commanding presence of his chief, he would instantly have been in a fight with the loudest laughter.

"Keep her for a sister," Giddianhi replied, with a half hidden sneer in the words, and then added more seriously, "I know that since the death of your father, we have perhaps forgotten what we owe his widow, but this insult to Gidgiddoni will remind us, and we will see that you have means to provide fittingly for a sister of such high birth as this. Do you know her name?"

"I know only that she called the hated Gidgiddoni father," Jarom lied, warned by the merriment that anything more he might say of her would only cause fresh laughter. It seemed that it would be profanation to utter the name of Orpah in that vulgar company. Never before had his companions seemed evil to him. Now he looked at them as upon a company of hideous beasts. He would keep her as his sister

and he would protect her from their ugly passions. He was glad now that Giddianhi had made her the reward for his daring. To sell her to the highest bidder in this vulgar crowd as he had seen other abducted maidens sold, would be worse than casting a star into the mire. The hatred he had been coaxing to burn in his heart toward her, suddenly turned into a consuming passion to protect her from evil. He wished he had never suggested so base a plan. But still—the vision of her lovely face and a fancied echo of her sweet voice came to him—still it would be wonderful to see her among the mountains. He would not weaken now, and it would be a splendid revenge upon her hated father. Again a pang of pity shot through him, as the thought of that commanding form bowed by grief, that handsome face marked by tears, came to him. He shook it off resolutely. He hated Gidgiddoni and would love to see him suffer.

During the next week he was busy planning and preparing for the abduction. In all the narrow passes of the mountains he set guards, when at last the day came to do as he had planned. About the garden of Gidgiddoni, which he had not the least difficulty in locating when he entered the city dressed as any inhabitant of Zarahemla might dress, he placed more guards. And in an angle of the street not far away he stationed a chariot driven by the most skillful horseman among the Gadiantons and drawn by the swiftest animals. Then, armed only with a long soft scarf and a flowing veil, he slipped into the garden during the midday meal and climbed once more into a tree to wait.

It was not long before the same children came who had been with Orpah in the ruined garden outside the walls. And soon they were outside the house and listening to her stories, singing with her, and finally romping as they had done a week before. Selecting a moment when their noise was loudest and when all the servants of the house were out of sight, Jarom

dropped quietly through the branches of the tree, landed directly behind Orpah, and flung the soft scarf about her mouth and then again around her head so that it blinded her eyes. Quickly hiding the gag and blindfold with the veil he dropped over her head, he lifted her in his arms and sprang toward the gate.

The children stared in silence a moment, and then began shrieking wildly for help. But they had been so noisy before that it was some time before the servants distinguished the more serious tones of terror and came to see what the matter was. As he passed through the gate, Jarom heard one call out, "A Gadianton! It was a Gadianton! He carried Orpah away." Then his confederates dropped into a group behind him to hinder any rescuers who might follow, and he hurried toward the chariot. He had no more time to notice what went on behind him. For Orpah had now recovered her breath and realized what had happened to her, and with all the strength of her lithe young body she was kicking and fighting to get away from him.

Tighter and tighter he drew his sinewy arms about her, and it seemed to him that he must be strangling her, before she ceased to struggle and relaxed in his arms. Then a sense of the warmth and softness of her body thrilled through him and he carried her very tenderly the last few steps. But the second her feet touched the floor of the chariot, she was fighting again, and it so surprised him that he fairly lost his grip upon her and the charioteer had to assist him to conquer her.

"Drive!" he exclaimed, as soon as he could pin her arms against her body with his own. "Drive, there is no time to spare!" And the charioteer obeyed barely in time. For the cry of Gadiantons had roused the neighborhood and pursuit was beginning. As the chariot whirled down the street, Jarom looked back and saw that his companions were playing their part well, pretending to

join the pursuit and stumbling, sprawling and hindering the others very effectively. They were safe he knew. Again he found it necessary to exert all his strength and agility to keep his balance and maintain his hold upon the struggling captive.

Down one street after another and around dizzy corners they whirled toward the city walls. Then through the gate and on the little used road toward the mountains. They were miles away from Zarahemla and had changed horses twice, before Orpah, exhausted and discouraged into submission, ceased to struggle.

They drove more slowly now, as no signs of dangerous pursuit had developed. Before nightfall they passed the guards at the first narrow passage and Jarom breathed a sigh of relief that it was now too late for Orpah by any possibility to escape.

"It is impossible for the Chief Captain of the Nephites to rescue his daughter now," he told her, "So you need not be gagged any longer." And he removed the veil and scarf.

Brushing her hands several times before her eyes to clear away the mists left by the blindfold, Orpah gazed about her. Her face lighted with pleasure at the beauty of the magnificent scenery, but she shrank involuntarily when she discovered that they were on a narrow road high above a deep gorge. Instantly checking her fear, she stood upright in the chariot and calmly examined the rapidly changing views as the passing of the chariot revealed them to her. Once, near a high peak the scene opened up so that she could catch a glimpse of the wide plain from whence they had come. Quickly her eyes filled with tears, and she whispered to herself, "Zarahemla! Father!" But she saw that Jarom noticed her emotion, and with a proud lift of her dainty chin turned her face toward the horses and let no other sign of sorrow escape.

Jarom was burning with a desire to talk to her, to hear her voice, to apolo-

gize and explain why he had done this thing. He grew momentarily more miserable as he found how difficult it was to introduce a friendly conversation with a young girl whom he had just abducted from a joyous and protected life to one of the most formidable dangers.

Never before had he analyzed the life of the Gadiantons as he was doing now. But now he was looking beneath the surface of the things he had accepted as right and proper all his life and finding them wrong and ugly. Abductions such as this—what justification was there for them? Robberies, murders, savage cruelty to such prisoners as were captured who refused to join the band—why should they be necessary? Did not other people down in the valleys live by the work they did or by trading with each other? Why should he and his friends steal from them to live in idleness and savage hatred and fear all their lives among the mountains? What had the Nephites done to wrong the Gadiantons, except such things as were necessary in order to defend themselves against robbery and murder? Had this innocent girl's father inflicted wrong upon him in defending his people against the Gadianton's one half so much as the Gadiantons had wronged the Nephites by making such defense a necessity? Why should he be a Gadianton spy and live such a life when there were a thousand occupations on that wide plain below in which he could engage to earn an honest living and wrong no man and call no man enemy?

Torn by this tumult of new questions and emotions he stood silently beside Orpah as the charioteer drove them skillfully over the dangerous roads to the presence of Giddianhi, their chief. It was twilight, the long, lovely twilight of the canyons, when they reached the spot. Curious men, women and children stood to watch the arrival of the prisoner and insult her with taunts and jeers. But so quietly did she follow her captors, so calmly

did she ignore the insults, and with so much dignity did she glance through them as though they were not there, that the words died upon their tongues, and comments upon her beauty took their place.

The charioteer dropped behind as they entered the audience chamber, and Jarom instinctively refrained from touching Orpah as she walked beside him toward the chief.

"O mighty Giddianhi, I present to you the prisoner I promised; Orpah, daughter of the Nephite Gidgiddoni," Jarom said, and then stepped back into the crowd, leaving Orpah alone in the open space, facing the leader of the Gadiantons.

"Are you the daughter of the Chief Captain of the Nephite armies, called Gidgiddoni?"

"I am," she replied quietly.

Giddianhi turned to the others, announcing formally, as was the custom in such matter: "Oh, Gadiantons, through the skill of the spy Jarom, we have successfully insulted our chief enemy by abducting his daughter. That the insult be complete we cannot accept ransom for her, but must keep her with us. What then shall be done to dispose of her?"

From the group closest to his seat stepped forth a tall, handsome man, past the first flush of youth, but scarcely yet nearing middle age. His dark eyes, strong features, and rich costume, sparkling with jewels, proclaimed one who was born to dominate and who was at least near to achieving his birthright. But there was an expression upon the handsome face from which Orpah instinctively shrank in fear and repulsion. She could not have told why she feared, nor what made her suppose him to be evil, but she was overcome with the emotion, especially as she heard his words.

"O, Giddianhi," he proposed, "the prisoner is young and beautiful. Let us not therefore doom her to the fate of the servant, at least for a few years yet. Her beauty is too great to be so

wasted. Give me, therefore, the privilege of turning into the general coffers, such a sum as shall be decided by the council, and I will take her to my house and with luxury and beauty reconcile her to the life of the Gadiantons."

His eyes met hers as he concluded, and Orpah read his meaning more clearly than his words had implied. She shuddered and turned appealingly to Giddianhi. But what she would have said was interrupted by Jarom, who sprang forward exclaiming, "Your word, O Giddianhi, was given me before I undertook the abduction, that the daughter of Gidgiddoni should be my reward for success. Do not, then, sell her to Zemnarihah."

"It was a suggestion only, Jarom, not a promise, and you said you had no use for a maiden when I made the suggestion. We will give you the price

Zemnarihah pays for her instead. Take it and be satisfied."

"Ah, but you insisted that I should take her, nevertheless, O Chief, and told me to make her my sister. My mother's heart has long yearned for a daughter. I claim the maiden and not the money. Zemnarihah has other women. Let him be satisfied with them or abduct new ones from among the Nephites. This one I claim, by virtue of obtaining her as well as because you offered her to me."

Jarom was trembling now, almost as horrified at the thought of Orpah becoming the victim of Zemnarihah as she was herself. And his fear was increased by his knowledge of the importance of Zemnarihah among them. He saw how Giddianhi hesitated, fearing the anger of one only second to himself, yet dreading to even seem to break a promise.

(To be continued)

Birds in the Bible

By Jasper B. Sinclair

In the story of the Creation birds are the second of the creatures endowed with life. First came the denizens of the sea, then the birds. After the account of the Creation one of the earliest mentions of birds is at the time of the deluge. When Noah was desirous of ascertaining whether the waters were subsiding, it will be recalled that he employed two kinds of birds, first a raven, and then a dove.

Birds are also mentioned in the passage of the Israelites through the desert. At one of the times when starvation faced them it is told that "there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp." This is one of the earliest records of bird migrations.

There are at least 300 different ref-

erences to birds in the Bible. Thirty-one species are mentioned. One hundred and thirteen of the birds mentioned are general in the sense that they are simply called "birds." The rest refer directly to certain species.

The dove is mentioned 35 times, the eagle 32, the raven, cock and hen are mentioned twelve times each. The owl is mentioned 11 times, the pigeon ten, the sparrow seven, the stork six, the pelican five, the quail, swallow and vulture four times each, the ostrich, bittern, peacock and cormorant three times each, the crane, partridge, os-sifrage, ospray, kite, cuckoo, hawk, heron, nighthawk and lapwing twice each. The glade, swan and the gier eagle are mentioned once each.—*Our Dumb Animals*,

EDITORIAL



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A New Year's Thought and Greeting

"We live in deeds, not years; in thoughts,
not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels the noblest, acts
the best."

One more year added to the Past!
Another twelve months beckoning
the Future! Truly, "Years rush by
us like the wind." Life in its flight
seems to be but a series of Endings
and Beginnings, a series ante-dat-
ing, as it does, even that beginning
called birth; for

"The Soul that rises with us, Our life's
star,
Hath had elsewhere its setting,
And cometh from afar."

The dividing of one of these series
into months, weeks, and days is,
after all, but an arbitrary measure-
ment of life, a measurement that of-
ten gives the impression that each
one's life is divided into say "three
score and ten" distinctive periods
called years; and that when one of
these periods closes, one can file
away forever, if deemed advisable to
do so, all thoughts and deeds which
may be considered unprofitable pos-
sessions. Well, we harbor only a
delusion when we arrogate to our-
selves the thought that we may thus
thrust into oblivion all undesirable
and evil actions; for they are with
us in effect as assuredly when we
greet the New Year as when we say
goodbye to the Old. What we are
today is the result of what we were
yesterday.

Life is continuous, and carries
with it into the future much of that
which made up the past. Life has
moved continuously since Intelli-
gence became a spirit entity. Our
thoughts and actions from eon to
eon in the Spirit World determined
our state and station here in mor-
tality; and our thoughts and actions
day by day and year by year in this
probation will determine our posi-
tion in that stage of existence which

follows death. Life is a river constantly and eternally flowing. Its condition of purity and usefulness is limited by the kind of thoughts and deeds daily contributed to it. Living abundantly this year makes possible a life more abundant the next.

This is true, however, only in the worth while things. "To be alive only to appetite, pleasure, pride, money-making and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes—it is to be all but dead."

Our best hope, therefore, for our Sunday School Associates everywhere is that the experiences, aspirations, studies and deeds of 1931 have been such as will contribute to greater happiness and more abundant life during 1932.

Our earnest wish is that the New Year will prove to be the happiest you have ever had, and yet the least happy of many yet to come in this constantly-flowing, ever-reckoning Stream of Time.

Sincerely,

David O. McKay,

Stephen L. Richards,

Geo. D. Pyper,

General Superintendency.

Control of the Dial

A few years back, when it was prophesied that we would some day be able to turn on a switch or dial

in our parlors and hear the greatest orchestras is the world the idea was scoffed at as absurd and chimerical. Yet today it is a reality. This modern miracle has done even more than it promised: it has brought into our homes twenty-four-hours-a-day, all-the-year-round guests who would if permitted monopolize every minute of our time. Now, charming as these guests generally are, they should be somewhere restricted. No great blessing ever comes without some abuse of it.

What about those delightful breakfast, lunch or dinner hour conversations, so helpful to some families, in the development of personalities? Are these to be abandoned entirely and the air guests permitted to take their places? Shall the jazz king dominate even while a divine blessing on the food is being asked, as is sometimes the case? Isn't that really a good opportunity to teach the lesson of reverence?

Then that occasional quiet evening fireside hour!

Must our radio guests (not all in harmony with Latter-day Saint ideals) be permitted to come in and forever close the open forum of the home? Shall we permit ourselves to become mere dummies? Thank goodness there is one blessed thing about it all: We have the power to regulate it, *we control the dial!*

Individual Differences

I can conceive of no higher principle, no more salutary conception than that of the recognition of the individual differences of men and of women. Of these the Gospel, when properly understood and interpreted takes note, and every man, in his place and circumstances, is given adequate and individual consideration. We are not all expected to be cast in one mould. We are as different in our

thoughts and thinking, in our capacities and abilities, in our receptiveness, as we are in appearance. But the Gospel makes allowance for all of these. It gives to each one the opportunity of activity as his capacities and abilities may warrant, and it brings to each one a tolerance and compassion commensurate with the weaknesses and frailties of each individual.

—Stephen L. Richards.

SIGNS OF THE TIME

By J. M. Sjordahl

MANCHURIA

The war clouds which have darkened the horizon the last few months, have lifted, at least for the time being. On Dec. 10, last, Japan and China accepted the plan for the settlement of their controversy in Manchuria, proposed by the Council of the League of Nations and endorsed, on behalf of the United States, by our Ambassador Dawes.

According to this plan, the Council is authorized to appoint a Commission consisting of five members, with the duty of investigating the entire controversy. However, Japan reserves the right to continue her pursuit of "bandits" in Manchuria, and China still insists that Japan must evacuate the country with the greatest possible speed. It appears, then, that neither party to the controversy has relinquished its original claims, but they have agreed to an impartial investigation of those claims, and if the commission, after such investigation, succeeds in finding a basis of amicable settlement, there will be no war about Manchuria at this time. Let us hope and pray that the calamity be averted.

It has, later, been announced that Chiang Kai-Shek, head of the Nanking government in China, has resigned, and there are fair prospects of a union of all China against Japan; also that the Japanese government, under a new cabinet, is endeavoring to make Manchuria an "independent" state.

On December 29, Marshal Chang Hsueh-Liang ordered the Chinese forces out of Chinchow, leaving Manchuria in the hands of the Japanese. These have always stated that they would begin direct negotiation with China, as soon as the Chinese forces were withdrawn. Now, it remains to

be seen whether these statements were made in good faith.

THE LEAGUE OF NATIONS

A great deal of nonsense has appeared in the newspapers about the League of Nations, because it has not prevented the armed forces of Japan from over-running Manchuria. Such criticism is due mostly to lack of information. The League has no power to prevent any nation from going to war, except as far as moral and perhaps economic pressure may be used as a force. In this case, the dominant party in Japan from the first, notified the whole world that no foreign interference would be tolerated. Evidently, thanks to Aristide Briand, on behalf of the League of Nations, and Charles Dawes, on behalf of the United States, better counsel has prevailed.

At the time of the armistice, Nov. 11, 1918, all the belligerents and many neutrals realized that some International association was needed for the prevention of war in the future. The League was organized in response to an almost universal demand for tangible results of the terrible sacrifices made. But the League was not intended to be a supergovernment with a military force at its command, to keep peace. It was, and is, a voluntary organization of nations, armed only with the weapons of reason and international law. Among the agreements that bind the nations together in the League are these:

"They declare it to be 'the friendly right' of each nation to call to the attention of the League 'any circumstance whatever * * * which threatens to disturb international peace, or the good understanding between nations upon which peace depends.'" (Art. 11, par. 2.)

"They agree * * * that they will submit * * * any dispute likely to lead to a rupture * * * either to arbitration or judicial settlement or to inquiry." (Art. 12, par. 1.)

Such are the agreements. But the League itself recognized that war may still be a possibility, for it has this provision: "They [the members] agree in no case to resort to war until three months after" the result of such submission is known. (Art. 12, par. 1.)

I believe this provision has been amended in harmony with the Kellogg-Briand treaty, which outlaws all offensive warfare, but the League agreements did not go that far at first.

And here, let me say that the friends of peace do not, as some suppose, expect to see a world rid of armies and navies and guns and swords, any more than they expect cities without civil officers to watch over the order and ordinances adopted for public safety. They do expect a world in which law and judicial procedure will have the prominence in international relations that militarism now has. The utterances of the prophets of the Lord, from Adam and Enoch down to the prophets of our own day, from Joseph Smith to our beloved leader Heber J. Grant and his associates, have told us so. The Church itself and the restoration of the Priesthood are but preparations for the second advent of our Lord and the reign of peace. But we also read that after the Millennium, "Satan shall be loosed out of his prison," and the first thing he will do then is to "go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle." If you read on, you will find that they are to surround the camp of the Saints and the beloved city, and that they are to be destroyed by fire from heaven, whereupon the devil and all his followers shall be cast into the lake of fire. That is the end of warfare and armaments. It is also the end of the reign of the devil. But that is after the Millen-

nium, as President Brigham Young says, "men will have the privilege of their own belief," and for that very reason, I take it, communities will need, then as now, peace officers, and nations will need armaments; but not to the extent that they are needed now.

SCIENCE AND RELIGION

One of the remarkable signs of our time is the fact that prominent scientists are turning away from atheism and acknowledging the existence of God in the universe. It is not long since an impression seemed to prevail, to the effect that scientific thinking necessarily excluded God and divine, creative activity from a true concept of the world plan. There are signs of a return from such an untenable position, and approachment of science to the revealed truth.

SCIENTISTS FINDING GOD

In a recent number of the *Literary Digest* (Nov. 21) we find extracts from a symposium on this important subject, edited by Edward H. Cotton. The title is, "Has Science Discovered God?"

According to this symposium, "God is reappearing in the scientific mind in a far more convincing majestic reality than ever in the history of human thinking."

Kirtley F. Mather, geologist of Harvard University, says the arrogance which characterized many scientists of preceding generations has given place to a true humility, admirably displayed by most of the leaders in contemporary scientific progress. "Personality," he says, "must have occurred in response to personality, producing forces in the universe. It is to these particular portions of cosmic energy that I would apply the term God."

Dr. Robert A. Millikan, speaking of the benevolence of nature, says that Jesus had felt that benevolence and preached it. "The practical teaching of modern science," he says, "and it is the most insistent and effective preacher in the world today—is extraordinarily like the preaching of Jesus."

Another scientist, Heber D. Curtis, an astronomer, calls attention to the fact that, "The most wonderful phenomenon of one's experience in this supremely wonderful universe is mind and personality, directing, controlling, creating. Even the evidences of purpose or end and gradual development in this universe are not more astonishing."

Another scientist, a biologist, Prof. E. C. Conklin, of Princeton, cannot understand, he says, how anyone can follow the course of evolution from the formation of atoms to the development of man, and still believe that it is all without plan or purpose. His conclusion is that if there is no purpose in the universe, then indeed there is no God. But if there is a plan in nature and human life, then it is only the imperfection of our mental vision that leads us to cry, sometimes, "Vanity of vanities, all is vanity."

THE TRUE CONCEPTION OF GOD

It will be noted that the scientists are not speaking of a personal God in the sense in which we understand the term "personal." They are speaking of a "force," of "cosmic energy," a "motive power," immanent in nature. The God whom they dimly perceive in the wonders of nature is rather that "Sense sublime" of which the poet has a glimpse when he pens these words:

"A sense sublime
Of something far more deeply inter-fused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

That is a view which seems to appeal to scientists, to Buddhists and Christians alike. And we have no quarrel with it. It is true, as far as it goes. It is in accord with the modern revelation which tells us that Christ, through his light, is in the sun, the moon, the stars and the immensity of space; that he comprehendeth all things, and all things are

before him, and all things are round about him, and he is above all things and in all things, and is through all things, and is round about all things; and all things are by him and of him, even God, forever and ever." (Doc. and Cov. 88:41.) This is the word of God, which scientists are beginning to comprehend.

But it is not the whole truth. God is also our Father. Jesus Christ is His express image. He came to reveal the Father. He is our elder Brother, and King and the Captain of our salvation. All this science cannot discover. We know it by faith, and the testimony of the Holy Spirit.

PRESIDENT CHARLES W. NIBLEY

The Church members feel deeply the passing away of President Charles W. Nibley. He was one of God's noblemen whose entire life was devoted to the service of God and fellowmen. As Latter-day Saints, we do not mourn as those who have no hope. We rather desire to profit by the lessons his life presents to us. For in that life we see the power of faith that overcomes obstacles and leads the way to eternal glory.

We know little about the condition of our loved ones between death and the second coming of the Lord. But one thing we have in common. We are waiting and preparing for that glorious advent of Jesus, and so are they. For, "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." (Heb. 9:28.)

That includes the Saints on both sides of the veil. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16, 17.)

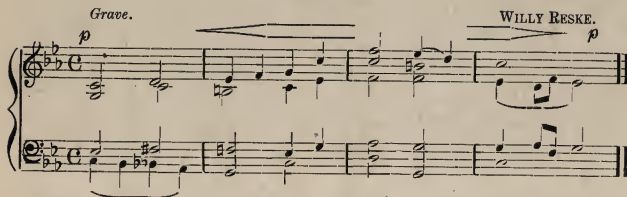
SUNDAY SCHOOL DEPARTMENTS



Superintendents

General Superintendency: David O. McKay, Stephen L. Richards and Geo. D. Pyper

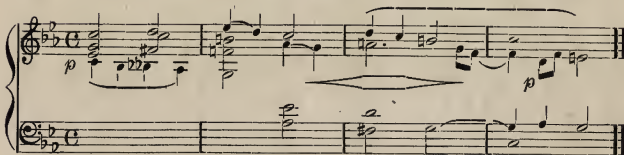
Prelude



SACRAMENT GEM FOR MARCH, 1932

Bless us, O Lord, for Jesus' sake;
O may we worthily partake
These emblems of the flesh and blood
Of our Redeemer, Savior, God.

Postlude



CONCERT RECITATION FOR MARCH, 1932 (Matthew, Fifth Chapter, Sixteenth Verse.)

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

WORD OF WISDOM WEEK

February 21-27, 1932

The Presiding Bishopric has planned a most interesting and instructive program for the week of February 21 to 27, 1932, inclusive, for the benefit of young men of Aaronic Priesthood ages.

The following short paragraphs suggest how the Sunday Schools can cooperate in this important project:

Suggested Plan of Cooperation of Sunday School with Aaronic Priesthood in Observance of Word of Wisdom Week—

February 21 to 27, 1932.

Sunday, February 14—Announce Word of Wisdom Week in General Assembly and stress the program in all classes containing members of Aaronic Priesthood.

Sunday, February 21—2½ minute talks to be devoted to Word of Wisdom or 5 minute talk by Bishop or Sunday School Superintendent.

5 Minutes in Gospel Doctrine Class to be devoted to outlining suggestion for home consideration of topics assigned for each day during the week.

Special consideration of Word of Wisdom in all classes containing members of Aaronic Priesthood—preferably by having topic assigned to one or more young men in each class for presentation with summary and comment by teachers.

Topics for daily consideration

(In Church where sessions convene. In homes each day.)

Sunday—Rewards and promises.

Monday—Strong Drinks.

Tuesday—Tobacco

Wednesday—Hot Drinks.

Thursday—Grains.

Friday—Meat.

Saturday—Fruits and Vegetables.

In addition to carrying out these suggestions it is recommended that Sunday School Superintendencies confer with their bishoprics and learn from them specifically what more can be done in the Sunday Schools to accomplish the purpose of this movement. Bishops will receive from the Presiding Bishop's Office complete instructions, and will, therefore, be in a position to make many suggestions.

It is hoped that as a result of this project thousands of young men can be won to loyalty to our excellent Word of Wisdom standards and principles.

THE ABSTRACT OF MINUTES

A Research Committee appointed recently by the General Board to discover whether or not the purpose sought to be accomplished by the reading of the abstract of Minutes before the Sunday

School is being accomplished, after visits of Board members to many schools from Brigham City to Provo and observing conditions, has made the following report:

"The purpose of the abstract of minutes is stated (Juvenile Instructor, 54:581) to be to keep the membership of the school informed concerning certain general statistics of the school, its enrollment, the percentage of loyalty shown by attendance of officers, teachers and pupils, and to be able to note its progress or lack of it, by a comparison with its session of one year before, and all in a minimum of time, the hope behind it being that it will encourage a spirit of individual responsibility and that each member, jealous of the record of his school, will strive diligently to be regular in attendance, and use his influence with his fellows to increase both enrollment and attendance.

"Your committee agrees that this is a most worthy purpose, but judging from findings reported by members of the General Board who undertook to test the effectiveness of this feature, we conclude, that the desired purpose is not being accomplished, due perhaps to the fact:

1. That so great a purpose cannot be accomplished in the minimum of time now allowed. More time for the purpose is scarcely available in the general exercises of the school.

2. That as the "abstract" is now presented to the school it savors too much of being "everybody's and hence nobody's business." Attention to the conditions reported is not sufficiently localized and specific to charge individuals with responsibility for doing something to accomplish the purpose stated.

"Your committee, therefore, recommends that the reading of the Comparative Report of Attendance (Abstract of Minutes) before the Sunday School in general exercises be discontinued and that the purpose originally sought to be accomplished by this feature be sought by concentrating attention and effort upon Accounting for Everyone measures which may be adopted and promoted in Superintendents' weekly Council Meetings and Monthly Report and Business Meetings and that through these and the Sunday School classes, enlistment activities be made specific and definite and that responsibility to improve class enrollment and attendance be fixed upon individuals."

This report was unanimously adopted by the General Board. Blanks and measures will be adopted as soon as practicable to put into effect the last part of the Committee's recommendations. In the meantime the reading of the abstract before the general assembly may be discontinued.

TWO AND ONE-HALF MINUTE TALKS

New Testament

Why the Incident of Christ's Cleansing the Temple is Important

Describe conditions existing in the Temple when Jesus drove out the tradesmen and money changers. Make clear that the market for the sale of sacrificial birds and animals and changing money did not extend into the inner, sacred precincts of the temple, but only into the outer courts or corridors.

However, it was not the place occupied by the market so much as it was the practices of the tradesmen which contaminated the temple. The tradesmen were profiteers, who "fleece" the people and the people had no means of securing justice, but had to submit to the "hold-up," because the rulers of the temple prescribed the sacrifice, permitted the market to be held in the outer section of the temple courts and corridors and no doubt enjoyed some of the profits of the market.

The people sensed the corruption and injustice and naturally would think of the temple as a "den of thieves". With such an association of ideas the temple could not long continue to be thought of by the people as the House of the Lord.

What must we do to preserve the sacredness of our own chapels?

Why the "Jesus and Nicodemus" Incident is so Famous.

Who was Nicodemus? How did he acknowledge the greatness of Jesus? What was the subject of their conversation? What were Jesus' words, expressing the truth He aimed to teach?

Why is it so important to have Jesus' own words upon this subject? What two principles of the Gospel did He testify to as being fundamental?

Old Testament

Why I Believe Joshua Was A Prophet

Lesson 1 for Jan. 3, 1932, sets forth the chief elements of the definition of a prophet as understood by the Latter-day Saints. See sentence 1, paragraph 3 and all of paragraph 4, also the last paragraph.

Measured by these standards in what sense was Joshua a prophet? Cite passages which support your opinion.

Why I Believe Samuel Was A Prophet

Adapt the standards referred to above and explain why you believe Samuel was a Prophet. Quote passages which support your belief.

Book of Mormon

What Jacob Taught

Lesson 9 sketches briefly principles of the gospel which Jacob taught. Select one which is especially interesting to you and tell why you think it is important for every Latter-day Saint to understand.

What Nephi Taught

The principles Nephi emphasized as summarized in Lesson 10 make a stirring appeal for faithfulness and loyalty to the Lord. Aim to give your audience some appreciation of conditions about which Nephi spoke.

Missionary-Training

Repentance: Imagine yourself addressing a non-Mormon audience in the mission field. Remember people have always resented being called to repentance. Prophets bearing that message have always been unpopular, many have been severely persecuted. In this address help your audience to realize that repentance is a principle of growth. All improvement in human life comes through causing life to conform to the laws of growth. Obedience to natural law brings rewards of progress and success. Obedience to the laws of mental development produces mental development. Obedience to the laws of health and physical development produces physical development. Through ignorance we make mistakes. Through wilfulness we disobey. Of both we must repent, if we are to enjoy the benefits of making our lives conform to law.

The Gifts of the Holy Ghost

Baptized persons, upon being confirmed members of the Church by the laying on of hands, are addressed by the elders in these significant words: "Receive ye the Holy Ghost." A missionary must understand the full significance of this. Imagine that you are addressing candidates for baptism. Assume that you have explained to them the importance of that ordinance and then proceed to explain the supreme worth of the gift they are to receive, namely—the Gift of the Holy Ghost. Tell them how to live to "Receive the Holy Ghost."

MISSIONARY CLASSES

December 31, 1931.

To Presidents of Stakes and Counselors:
Dear Brethren:

You are already informed in regard to the recommendation of the General Authorities that classes be organized throughout the Church for the purpose of giving prospective missionaries an opportunity, without extra expense, to qualify themselves for the great responsibility they assume when they accept the call to go on a mission. Letters of inquiry received at this office indicate that more detailed instructions relative to this matter will be appreciated by stake and ward authorities. We take this opportunity, therefore, to offer the following recommendations:

1. The Bishopric of the ward and members of the Council of the Quorum of Seventy in consultation will choose a few suitable members of the Quorum of Seventy to form the permanent membership of the missionary class. Seventies thus chosen and their wives will meet in the ward chapel Sunday morning at the same hour as the Gospel Doctrine Class now meets. Only those Seventies should be called who will be most helpful to the class. Other quorum members remain in the Gospel Doctrine Class as heretofore.

2. Prospective missionaries—men and women who may be able and worthy to depart for a mission after a year's study—should be formally called to take the missionary course. This call should be in writing, and signed by the bishopric and the president of the stake. A suggestive letter is herewith enclosed.

3. The course of study for the missionary class will be prepared by the First Council of Seventy and approved by the Council of the Twelve. Leaflets will be mailed and instructions given the same as Gospel Doctrine lessons are now issued.

4. If, in the judgment of the bishopric, there are young men and young women in the ward, who may not be able to go on a mission at the end of the one year missionary course, but who can join the class conveniently and more advantageously at a given time than at a later period, such young persons should be deemed eligible to membership in the missionary class and the formal recommendation and call from the First Presidency can be issued to them when they are able, financially and otherwise, to fulfill their missions.

5. In many of the wards there will be only a few prospective missionaries each year, and in some instances only a few Seventies who are adapted and sufficiently interested to take up this home prepara-

tion work. In such cases, it may be advisable to hold a stake class instead of several ward classes. When this is done the following suggestions should be observed:

- a. Meet in a central ward.
- b. Choose only a sufficient number of Seventies from each ward to make up a class of convenient membership.
- c. Seventies and prospective missionaries in attendance at this class should receive credit for attendance on their respective Sunday School records.
6. Choose the ablest man in the ward or stake to be instructor of this class irrespective of his office in the Priesthood.
7. When the missionary completes the course, and otherwise proves worthy to go into the world as an ambassador of Truth, he will be recommended and called in accordance with the regular order of the Church.
8. This class should be organized and prepared to begin study by January 10, 1932.

As already stated the principal purpose of establishing this weekly course of instruction is to give our young men and women a better opportunity to become familiar with the principles and ordinances of the Gospel of Jesus Christ, but it will also serve as a means of aiding some to overcome habits which are incompatible with the life of a true servant of the Master. A year's training in self-control and a mastery over evil tendencies and indulgences will save embarrassment and humiliation later.

Ever praying the Lord to bless you in your important labors, we remain

Sincerely,

THE COUNCIL OF THE TWELVE.

By Rudger Clawson,
President.

ADDRESSES NOT TO BE PRINTED

It has been decided by the General Board to discontinue the publication, in *The Instructor*, of two-and-a-half-minute talks given by the Sunday School pupils. Observation has disclosed the fact that many of these talks have been partly copied by young people appointed to fill this part of the Sunday morning program, and in some instances the addresses have been read word for word from *The Instructor*.

The "talks" already on file are of a high order and we regret that they cannot be printed. To those who delivered them, however, we gladly give honorable mention.

1932 Sunday School Conventions For January and February

January 10

Mt. Ogden, Salt Lake, Juab.

January 17

Cottonwood, Granite, Grant and Oquirrh at Grant Stake Tabernacle, 33rd South and State.

North Davis and South Davis at Kaysville.

North Weber and Ogden, at Ogden 3rd Ward.

January 24

Hyrum, Wasatch.

January 31

Nebo, Palmyra and Tintic at Payson. North Sanpete and Moroni, at Moroni.

February 14

Sharon, Tooele, Weber.

February 21

Box Elder, Pioneer, Kolob.

February 28

Alpine, Lehi, and Timpanogos, at American Fork.

Cache and Logan, at Logan.

East Jordan and West Jordan at West Jordan.

PROGRAM 1932 SUNDAY SCHOOL CONVENTIONS

Morning Session

10 to 12 O'clock

For Stake Presidencies, Members of High Council, Bishoppers, Melchizedek Priesthood Quorum Officers and Group Leaders, Sunday School Stake Superintendencies and Boards and Ward Sunday School Superintendencies.

General Theme: **The Gospel—The Plan of Life.**

Morning Theme: Elevating the tone of the Sunday School through impressive and reverential attitudes and demeanor.

Opening Song: "O Thou Rock of Our Salvation." (No. 20.)

Prayer:

Song: "How Gentle God's Commands." (No. 287.)

Greeting by Stake President.

Address: "The Sunday School Ideal"

—General Board Member.

Report: "Status of Enlistment Work in This Stake—Member of Stake Super-

intendency. (Discussion led by General Board Member.)

Address: "Contributing Factors in Building a Better Sunday School."—Member of Stake Superintendency. (Discussion led by General Board Member.)

Demonstration: "Aids in Teaching."—General Board Member.

Closing Song: "We Are All Enlisted Till the Conflict is O'er. (No. 130.)

Benediction.

Afternoon Session

1 P. M. to 3 P. M.

For all attending Morning Session and also for ward Sunday School Officers and Teachers.

Theme: "The Dignity of Religious Study."

Song Practice: "Jehovah, Lord of Heaven and Earth." No. 249.; "O God, the Eternal Father." (No. 192.)

Prayer.

Resume of Morning Session—General Board Member.

Teacher-Training Subject: "Getting a Lesson Ready for Teaching."—General Board Member. Departmental Sessions.

Address: "The Inspiration of this Convention.—Stake Superintendent.

Address: "The Dignity of Religious Study."—General Board Member.

Song: "Thanks for the Sabbath School." (No. 164.)

Benediction

Honorable Mention

For 2½ Minute Talks

Lucille Anderson, Spokane, Washington.

Florence Anderson, Grantsville, Utah.

Lucrel Babcock, Price, Utah.

Fay Bell, Pocatello, Idaho.

Richard Blair, Elysian Park, Calif.

Melva Braegger, Willard, Utah.

James Brockbank, Salt Lake City, Utah.

Virginia Branch, Price, Utah.

Kannetta Burnett, Plymouth, Utah.

Alice Child, Salt Lake City, Utah.

Madge Christiansen, Elsinore, Utah.

Don Cotterell, Salt Lake City, Utah.

Harland Draper, Spokane, Wash.

Harold Ellingson, St. Anthony, Ida.

Jack Gray, Raymond, Canada.

Jane Greaves, San Francisco, Calif.

Kathleen Graham, Eden, Utah.

Lucy Ann Green, Chicago, Ill.

Kent Harmon, Berkeley, Calif.

Dollymae Hayter, Onalaska, Wisconsin.

Geneva Hunt, Enterprise, Utah.

Elwood Kyre Jensen, Butte, Montana.

Vernal Josephson, Pleasant View, Idaho.

Marjorie Larson, Elsinore, Utah.

Marcell Lauper, Camorilla, Calif.

Ida Marcun, Tetonia, Idaho.

Blake McGavin, Gridley, Calif.
 Elva Mitchell, Gridley, Calif.
 Wm. Mulder, Salt Lake City, Utah.
 Alberta Milezaret, Bellingham, Wash.
 Sarah J. Parker, Wellsville, Utah.
 Margaret Pettit, Salt Lake City, Utah.
 Wilda Pilgrim, Pleasant View, Idaho.
 Richard Poll, Fort Worth, Texas.
 Nina Norton, Zurich, Mont.
 Ione K. Rich, St. Charles, Idaho.
 Elmer Smith, Gridley, Calif.
 Victor Stockdale, Calgary, Canada.
 Lillian Stuart, Uintah, Utah.
 Marvin Southwick, Harlem, Mont.
 John Stephens, Antioch, Calif.
 Virginia Sessions, Goshen, Idaho.
 Melba Rae Toombs, Willard, Utah.
 Wesley Tolley, Gridley, Calif.

Vera Tupees, Goshen, Idaho.
 Heber J. Watson, Hartsville, S. C.
 James Wilbur, Madisonville, Kentucky.
 Iona Walton, Raymond, Canada.
 Ella Welker, (No address).
 Preston Wursten, Preston, Idaho.
 Verle Wheeler, Ririe, Idaho.

Dime Fund Honorable Mention

The following Sunday Schools are reported as having collected 100% of the 1931 Dime Fund:

Roseville Sunday School, California Mission.

Shumway and Snowflake Sunday Schools, Snowflake Stake.



OFFICERS AND TEACHERS 32nd WARD, PIONEER STAKE

Back row, left to right: Frank Fullmer, Monitor Noyce, Albert Venema, Bertha Chantry, Benny Woodmunsee.

Second row: Virginia Anderson, Maude M. Thompson, Lilly Venema, Beatrice Randall, Edna Randall, Pauline D. Peck.

Third row: Helene Billard, Margerite Petersen, Alta Gerstner, Tilly Pollet, Helen L. Peck, Rosella Jones.

Front Row: W. B. Farnsworth, First Assistant, E. R. Peck, Superintendent, W. H. Wagstaff, Second Assistant.

These officers and teachers have an honor record of one hundred percent attendance at each of the twelve meetings of the Pioneer Stake Sunday School Union, held during 1931.

TEACHER TRAINING



George R. Hill, Jr., Chairman; James L. Barker and J. Percy Goddard

GETTING THE LESSONS READY FOR TEACHING

How to Test the Objective

The objective suggested last month for the lesson entitled "Christ Chooses His Apostles", was "The Lord will repudiate us even though we are members of His Church, if we do not live consistently. The Lord will honor us in our position if we honor our membership in the Priesthood."

Let us test this objective in three ways: **First, The Test for inherency and for supporting facts.** Is this objective inherent in the lesson? Is it honest? Does it grow out of as many facts of the lesson as possible? To answer these questions let us consider the following:

For Inherency

Jesus chose twelve Apostles, thus beginning the organization of a new Church. One would have expected that organization to come through the existing Church which traced its origin from Moses who was the Lord's prophet and instrument in the work he did. That such was the expectation of the Jews is shown by the questions of the Chief Priests and the Elders: "And when he was come into the Temple the Chief Priests and the Elders came unto him as he was teaching and said, by what authority doest thou these things? And who gave thee this authority?" Matt. 20:23. Why then was the new teaching given independently of the old organization and a new organization set up for the purpose? The old organization was being repudiated for Phariseism, hypocrisy, apostasy. See Luke 11:38-44; Acts 23:6-8; Matt. 23; John 5:9, 10, 16.

And for Supporting Facts

The facts of the lesson, the life of Jesus and the Apostles, and the history of the Jews, all support it, but because of limits of time in which this lesson must be taught we must make a choice of the facts we shall use to support this objective.

In addition to the rejection of Judaism at the time of Christ, the following examples are in point on the negative side: the falling away of the ancient saints; the falling away of certain members of the original Council of Twelve Apostles of the Church

of Jesus Christ of Latter-day Saints. The positive side: The lives of men in the Church today who were faithful: Wilford Woodruff, Joseph F. Smith, etc.

So far the objective seems to meet the test of inherency and supporting facts.

The Test for Motivation

Second:

Will the objective enable the teacher to utilize the natural interests of the student in such a way as will stimulate his participation in the development of the lesson, in the course of which the student will learn more about the subject and apply what he learns. In other words, to what native impulses and desires may we appeal? Curiosity? Imagination? Confidence? Desire for Approval? Desire to do Things? To the Courageous and the Heroic? To the Gang Instinct? To the Instinct of Leadership?

Curiosity:

Jesus had already taught and chosen a number of disciples. He had performed miracles and in doing so had aroused the enmity and opposition of the ruling classes of the Jews. How did He react to this opposition which threatened His personal safety? Is there not something courageous, and heroic in His reaction to this situation? Which requires the greater courage: To fight in battle with weapons in your hands or to face certain danger without physical means of defense? How did the Savior meet this opposition? He multiplied Himself by twelve. He gave His apostles authority to perform the very miracles He had performed and to teach the very doctrines He had taught for doing which He had aroused the enmity and the hatred of the Jewish Leaders.

Confidence and Desire for Approval: Jesus placed His trust in the Disciples. How would they and those who came after them justify this confidence?

Leadership:

They were to be the leaders in the new movement of supreme importance to the world.

The Test for Application

Third:

Is there a field for the application of the truth contained in the objective?

Does it lend itself to the solution of problems leading to "right habits of thinking, of choosing, of action and thus to character development and the right self expression of the individual?"

Does the objective tend to increase appreciation, knowledge, create faith, incite to action, lead to habit formation and character development, to the securing of a testimony of the Gospel and the companionship of the Holy Spirit?

Which requires more courage when one is offered a cigarette in a crowd where the majority is smoking—to refuse or to accept?

What should we do with regard to carrying on the work begun by the Prophet Joseph Smith and our fathers: with reference to the Word of Wisdom? Tithing? Missionary Service?

Will the Lord reject us as a Church and at some time or other set up another organization?

"And in the days of these kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44.

The following activities may give opportunity for the application of this objective in the course of which pupils will come to understand more of what it means:

Projects:

1. Promoting observance of the Word of Wisdom.

2. Promoting better attendance, better order and better preparation in the Sunday School.

Assignment for Union Meeting

In view of the aim chosen and the time limits imposed—fifty minutes—organize the material to be used in the lesson from the teachers point of view—that of logic, and from the student's point of view—motivation, interest, and ease of learning. Formulate desirable thought questions, indicate individual assignments and the manner in which you will get the material before the class including a written general assignment, and a point of contact. Indicate material and manner of introduction for illustration and enrichment. Organize the material in parallel columns, to the left the logical arrangement, to the right the pedagogical arrangement.

SECRETARIES



A. Hamer Reiser, General Secretary

The Annual Report

By January 10, 1932, every enterprising secretary—and it is presumed that every secretary is enterprising—will have completed the compilation of the Annual Report for his school, had it properly signed by the superintendency and will have forwarded it to the Stake Secretary.

By January 20, 1932, every Stake Secretary will have compiled the Stake Report and forwarded it to the General Secretary.

It is hoped that not one Stake will be delinquent in sending in the 1931 Annual Report.

Consider what conclusions may be drawn from delinquency:

1. Secretaries of the delinquent schools do not keep up-to-date on instructions given in this department.

2. Someone has failed to provide the secretary with annual report forms.

3. The secretary has been too indifferent or not sufficiently well informed to get the forms himself.

4. The secretary has the forms, but has procrastinated in compiling his report.

5. The secretary has the forms, but his records are in such shape that a report cannot be readily compiled from them.

6. The secretary has the form, but does not know how to proceed to fill it out.

Delay in sending in the annual report for any of these reasons is certainly not complimentary to the school, to the secretary nor to the superintendency who permit the school to become delinquent.

We repeat: It is hoped that not one stake will be delinquent in sending in the 1931 Annual Report.

If any secretary does not have an Annual Report form or does not know how to fill it out, he should appeal to the Stake Secretary at once for help.

Monthly Reports

To every Stake Superintendent has been sent a supply of ward monthly report forms. From this supply he can provide one pad for every Sunday School in the stake. One pad contains twelve sets of reports. One set consists of an original and two copies. The ward secretary uses one set of these reports each month in reporting his school's activities to the Stake and General Boards. One pad will therefore serve the school for the whole year of 1932.

The ward secretary should keep the second copy of the report. He should file it away so the superintendency and others can refer to it. The original and duplicate should be sent to the Stake Secretary—on the last Sunday of the month. If the secretary will make it a regular practice to fill out one section of the report each Sunday,—that is, the section intended for that Sunday of the month—he can have the report fully compiled, ready for the signature of the member of the superintendency responsible for records and reports by the time Sunday School closes on the last Sunday of the month. The report can be put in the mail that very day.

Secretaries should preserve the year's supply of report forms with care. A replacement supply, in the event any of the original supply is destroyed or lost, must be purchased. It will not be given free.

Revision of Rolls

Each year before the first Sunday School session is held it is necessary to revise the Sunday School rolls. This is an important process and a very necessary one. Sunday School records should be kept according to the uniform and simple standards recommended by the General Board. It is necessary that **uniformity** in revision of rolls be observed so every Sunday School in the Church can be compared justly with any other Sunday School. If there is no uniformity in the application of rules for record keeping, there is no basis for comparison, and comparative studies are therefore impossible.

The rules to be applied in the revision and keeping of rolls are few and simple. There is no good reason for failure to follow them closely.

The purpose of the Sunday School rolls is to account for everyone residing in the ward. The Sunday School's responsibility to provide instruction in Religion extends to every Latter-day Saint **living within the Ward.**

From this statement the rules for roll revision and maintenance are developed.

First: A Latter-day Saint is defined

as (1) A person who has been baptized a member of the Church, and or (2) the children of such a person.

Second: Therefore, if only one parent (father or mother) is a member of the Church, we consider the child a Latter-day Saint for our purpose and his name should be found upon one of the four rolls by which the Sunday School keeps record of its responsibility.

Third: The names of such persons must remain upon the Sunday School's rolls as long as the persons reside in the ward. As soon as one moves away, by changing his temporal abode for another or for a spiritual abode, his name should be removed from whatever roll it may be found upon. If he returns to the ward again, his name should be entered again upon the appropriate roll.

Fourth: The names of all children (living in the ward) from birth to four years of age should be entered on the "Cradle Roll". Children of this age are generally too young to be subjected to the restraints of class instruction and since the Sunday Schools are not prepared to give individual instruction and care, the attendance of children so young is not encouraged. However, where mothers must bring such small children to Sunday School with them or stay away themselves and the Sunday School is prepared and can take care of a group of the older children of this class, a group may be formed for them in the Kindergarten Department. If the members of this group attend regularly with their mothers, they should be enrolled, as members of the Baby Group of the Kindergarten Department and counted as members of that Department.

Fifth: The Bishop may excuse some members of the ward from enrollment in the Sunday School. Physical infirmity, conflicting Church or home duties, which make attendance at Sunday School with reasonable regularity impossible, are recognized as the chief reasons for excuse from enrollment. The names of such persons should be entered upon the **Excused Roll.**

Sixth: Upon the Enlistment Rolls should be placed the names of all other Latter-day Saints residing in the ward who are not enrolled in some Sunday School class. Each class should have an enlistment roll. It may be kept in a section of the regular class roll book, specifically set apart and entitled "Enlistment Roll". Here should be entered the names of all persons of the same ages as those whose names appear upon the regular class active rolls. For example, in the Kindergarten department regular class active roll book should be set aside the **enlistment** section in which should be

entered the names of all unenrolled children 4, 5 or 6 years of age. In the Primary enlistment roll, will be entered the names of unenrolled children, 7, 8, and 9 years of age.

The Church History—10 and 11.

The "A" Department—12, 13 and 14.

The "B" Department—15, 16, and 17.

The "C" Department—18, 19 and 20.

The Gospel Doctrine, everyone over 20 years of age.

Seventh: Each class will have its regular class roll of active-enrolled members. This is called the "class roll," the "active roll" or "the regular roll."

Transferences: Names may be transferred from roll to roll as the status of the person changes, except that when a name has been properly entered upon a class roll, it may not be transferred to the enlistment roll until the end of the year when the rolls are revised and then only when the person has not attended Sunday School once in the last six months of the

year. Otherwise the name must be kept on regular class roll for the new year.

A name appearing upon an excused roll should be transferred to the enlistment roll when the reason for excuse no longer exists. Such a name should be transferred to the appropriate class roll when the person begins to attend Sunday School under circumstances which justify enrollment.

Circumstances justifying enrollment are (1) in the cases of members of record of the ward and their children (members of record of a ward are those whose recommendations are in the ward:) such members and their children are entitled to enrollment upon first attendance at Sunday School. (2) Others not members of record but Latter-day Saints (as defined above) residing in the ward are entitled to enrollment and should be enrolled after three consecutive attendances.

Names may be taken from any rolls upon death or removal from the ward of the person named.



General Board Committee: Bishop David A. Smith, Chairman; Robert L. Judd and Charles J. Ross

TO MISSION PRESIDENTS

With the New Year we hope to make the mission section of *The Instructor* more interesting and helpful. Will you help by forwarding suggestions and short descriptions of outstanding incidents which show the helpfulness of Sabbath School work. Unfortunately for us, we are not in a position to see clearly your problems and to partake fully of your blessings. May we be more confiding and more helpful to each other.

May the choicest blessings of our Father always attend you, your associates,

and those among whom you labor, is the prayer of your brethren of the Mission Committee of the Sunday School Board.

For small Mission Sunday Schools having only three courses, the following are recommended for 1932.

For Children: Primary Department Course. See page 49.

For Young People: New Testament Course. See page 41.

For Adults: Old Testament Course. See page 36.

Education of the Heart

"The truth is that education, as we generally understand the term, will not keep a man out of prison. He must have more than his intellect trained. To educate the head at the expense of the education of the heart is a very sad mistake. Pure scholastic training will not guarantee correct behavior. We must find out what sort of training in the school and in the home will provide young people with a fortification against temptation to do wrong."—Ohio Teacher.

CHORISTERS AND ORGANISTS

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

The efficient chorister and organist is loyal to the General Board, the Stake Board and his own school, which will compel his attendance and preparation at Union Meeting.

Choristers' Training Course.

The choristers' training course, inaugurated at the McCune School of Music and Art last fall, is to be repeated during the early spring. B. Cecil Gates, Assistant Director of the Tabernacle Choir, has designed the course and will conduct it with two purposes in view: to clear up the technical difficulties met with by every chorister; to train young musicians and prospective choristers, who have had no experience in conducting, for chorister positions.

Ten lessons constitute the course, given on ten consecutive Monday evenings from 7:30 to 9:00 o'clock, the first class to meet on February 8, at the McCune School. Each of the lessons will include instruction and drill in the following subjects. **How to Use the Baton** (a) in congregational singing; (b) in the ward choir; **Sight-reading of Pitch and Rhythm; Expression Marks and their Meaning.** The tuition is \$6.00 for the course.

These lessons are a practical amplification of the very general course for choristers and organists given a year ago.

PRINCIPLES OF MUSICAL EXPRESSION

Part II: "Teachable Expression"

In Part I of this article it was stated that emotional expression cannot be taught, but comes forth spontaneously from the artist who possesses it. Intellectual expression, however, which consists of certain rather definite mechanical processes, can be taught, and although intellectual expression, when not associated with emotional expression, is cold and calculating, its study is, nevertheless, essential to a perfect rendition of an art work.

Important factors that enter into the intellectual study of a musical composition are, **Tempo, Dynamics, Phrasing, Tone Color.** These things constitute—with such elements as rhythm, melody, har-

mony, and design—the means by which composer and performer convey to the listener the moods of music.

Tempo imparts the degree of rapidity with which a piece is to be executed, and also the adherence to that degree. It has five fundamental degrees:

- | | |
|--------------------|---------------|
| 1. Very slow | Largo, etc. |
| 2. Slow | Adagio, etc. |
| 3. Moderate | Andante, etc. |
| 4. Fast | Allegro, etc. |
| 5. Very fast | Presto, etc. |

The conventional Italian words usually placed at the beginning of a movement also refer to its style as well as rate of speed, and are frequently modified by the addition of other words such as, "Andante cantabile," "Allegretto grazioso," etc.

The rate of speed at which a composition is performed is a most important factor in conveying its mood. A slow military march, a racing adagio, a quick funeral march, are unthinkable. In conceiving a composition, the composer has in mind a fairly definite rate of speed, and it is the performer's problem to determine its correct tempo.

It is a mistake to think that a spirit of "liveliness" comes through a very quick tempo. Strong rhythmical accentuation, combined with only a moderately quick tempo will give the impression of a greater rate of speed than will a quicker tempo without accentuation.

Dynamics has reference to the different degrees of power to be applied to notes. "He is master of dynamics of music who knows how to give to each and every sound that power which the subject requires, including the soft and loud, the *crescendo* and *diminuendo*, the abrupt and gentle, and every other possible variety."

1. ACCENTS.

The different degrees of power applied to notes, finds its most frequent application in the accenting of one note above another. "Upon accents the spirit of music depends, because without them there can be no expression."

The degree of force of accent constitutes its **quality**; the duration, its **quantity**.

First General Rule of Accents

"The quality of accents should not surpass the unaccented notes by more than one degree of strength." In other words,

in *pianissimo* the accent should not exceed *piano*, in *piano* the accent should not exceed *mezzoforte*, etc.

Second General Rule

"The quantity of accents is of two and opposite kinds: Every accent is necessarily either,

1. A sustained accent, the idea being a swelling of strength—a pressing out of tone—symbolized thus, \llcorner , or it is
2. A short accent, the idea being a sudden decrease of force—a shortening of tone—symbolized thus, \lrcorner ."

"The sustained accent may be truly called the expressive accent, because it is the truest and most direct transmitter of emotion, the nucleus of musical expression. . . . It is like the grasp of the hand, which, now strong and passionate, now gentle and loving, is always expressive of the giver's mind and feeling. Just so with this accent, which is expressive by its feeling."

Accents divide music into sections, into measures, into primary and secondary pulsations. Their proper manipulation enhances the beauty of melody, heightens the effect of discordant harmonies, enlivens the rhythm and makes the music glow with motion and life. Accent is the "corner stone" of rhythm in music.

2. CRESCENDO AND DIMINUENDO.

"*Crescendo* is an increase in power or intensity, the result of a pressure of emotion.

Diminuendo is the reverse.

Crescendo in its climax, reaches the height of excitement or tone power, and *diminuendo* attains perfect repose or softness.

Not only does *crescendo* commence on a softer and end on a louder tone, but it begins on a lower and ends on a higher one.

Diminuendo is the opposite. Therefore every melody or passage ascending demands a *crescendo*; and every melody or passage descending demands a *diminuendo*."

Crescendo in descending and *diminuendo* in ascending melodies and passages are exceptions.

Crescendo and *diminuendo* in neutral motion, i. e., motion which neither rises nor falls are frequent and effective. It is natural also to *crescendo* toward and *diminuendo* from an accented point.

"Phrasing" in music is used very much as it is in language. In reading or speaking words are grouped into phrases and sentences. Important words are emphasized, unimportant words are lightly spoken or rapidly passed over. Periods,

commas, and other punctuation marks help somewhat, but the reader or speaker depends mostly on his own understanding to give emphasis to what he is saying. The same is true in music. There are high points, low points, commas, periods, which must be observed. Exclamations, pauses, questions, excitement, calmness, all must be expressed. This is musical phrasing.

Tone color is a powerful factor in creating moods in music, and composers rely much on this phase of musical expression in conveying their thoughts to listeners. Orchestral music offers excellent examples of a variety of tone color because of the many kinds of instruments employed. Each instrument has its individual color and its use is governed to a large extent because of its color. For example, the trumpet has come to be associated with the material, the oboe with the plaintive, the bassoon with the comic, etc.

The organ also possesses a great variety of tone color which is governed by the manipulation of the various "stops." In vocal music tone color results from varying emotional states and conscious mental effort. Both the words and the character of the music influence the color of vocal music. It is highly important, therefore, that much thought be given to this phase or musical expression by all vocalists.

Musical expression of a high order is the result of much study of the music itself, and the possession of a background of knowledge of the laws underlying the structure of music. The degree of perfection one attains to in musical expression is dependent upon two things: first, his intellectual grasp of the music, and second, the degree of his emotional reaction to it. Happy is the interpreter who possesses them in perfect balance!

Discussion

1. Study "Thanks for the Sabbath School," No. 164 and "Sunshine in the Soul" No. 165 for tempo. First sing them very fast without accentuation of the primary pulse and then sing them only moderately fast but with proper accentuation of strong pulses and observe the results.

2. Study the *crescendo* and *diminuendo* in the chorus of "Master, the Tempest is Raging," No. 204.

3. Where may an effective *crescendo* and *diminuendo* be made in "The Lord is My Shepherd," No. 213? Demonstrate.

4. Practice this same song for effective phrasing.

5. Sing "The Lord is My Shepherd" and "Hope of Israel," No. 62, in succession and then discuss the different kinds of tone color that should pervade each.

LIBRARIES

T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

"The Clipping Test"

A letter from John T. Neilson, Jr., to Secretary A. Hamer Reiser on "applying the clipping test to *The Instructor*" should be of interest to every teacher. Brother Neilson has put into practical use the suggestion given at the Gridley conference and has profited by it. Here is his letter:

"I was happy to receive your letter with your suggestions of applying the "clipping" test to *The Instructor*. I was happy because this I had already done. I have for a number of years been building myself a "Teacher's Note Book" 6 x 9½, to be used in Union Meeting work. I am happy to state, Brother Reiser, that I

have been on a standstill for the lack of organizing the book so it could be used. During your visit to Gridley in our convention I received the keynote: "Make A Plan and Then Build." I am a sheet metal worker and know the first thing I have to do is to plan—make my pattern before I build or construct. Yet it seems to be necessary for you to come and tell me to plan and then work it out. I planned a "Table of Contents" which would organize the large volume of material in clippings. Now it is a joy to clip and file, and also a pleasure to find and refer to the wealth of material I have of which the greatest contribution comes from *The Instructor*."

GOSPEL DOCTRINE

General Board Committee: George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

LESSONS FOR MARCH

First Sunday, March 6, 1931

No Lesson. Left Open to allow class to consider lesson missed on account of conference.

Second Sunday, March 13, 1932

Lesson 9. Nature of God's Commandments

Deity is not a capricious law-giver. He does not make unnecessary requirements of His children. His laws are based upon absolute necessities, and, therefore, must be obeyed if the blessings which they control are to be realized. Laws are invariable, and therefore, no one can hope to escape the necessity of complying with them. God is no respecter of persons. The following topics of discussion are suggested:

- (a) Nature of Commandments.
- (b) Deity not a Capricious Law-giver.
- (c) The Nature of Law.
- (d) Deity Has Charted the Path.
- (e) Divine Law Based on Verities.

Third Sunday, March 20, 1932

Lesson 10. The Son and His Mission.

Both the Fall and the Atonement were plainly foreseen long before they occurred. The Fall was not an act of reproachful or malicious disobedience; it was rather a part of the general plan for man's redemption. Preparation was made for the atonement at the council in heaven, and Jesus Christ, the Son of God, was selected to perform this mission. He thus became the veritable Savior of the human race, for without him there would have been no resurrection and no opportunity to return to the presence of the Father. Discussion of the following topics should make these matters clear.

(a) Attitude of the Church Toward the Verity of Christ's Mission.

(b) Choice of the Savior at the Council in Heaven.

(c) Purposes of Adam's Transgression.

(d) Dual Effects of the Atonement.

Fourth Sunday, March 27, 1932

Review

MISSIONARY TRAINING

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Charles H. Hart

LESSONS FOR FEBRUARY

First Sunday, February 7, 1932

Uniform Fast Day Lesson.

Subject: Honesty and Trustworthiness.
(See Superintendent's department December issue, for outline: also lesson leaflet.)

Second Sunday, February 14, 1932

Lesson 6. The Book of Mormon.

Text: Sunday School Lessons, No. 6; The Seventy's Course in Theology—Part IV.

Objective: The teachings of the Bible and the Book of Mormon, concerning God and Man, are in accord.

Suggestions to teachers:

It is not intended in referring to part IV of the "Seventy's Course" as a part of the text for this lesson, to suggest that the study of the intervening chapters of that book should be omitted, or even neglected. A part of the time in this day's class will, no doubt, be devoted to a further study of Part II of the "Seventy's Course". Part IV is referred to here because it supplements the subject matter of No. 5 of the "Lessons", and directs the ambitious student to a source of more complete information concerning the Book of Mormon.

Have class members develop these propositions: What the basic teaching of the Book of Mormon is; Compare that teaching with the teaching of the Bible; Why the Book of Mormon; What rules of conduct it lays down for men to follow; Of what value is a knowledge of it to the missionary.

Third Sunday, February 21, 1932

Lesson 7. The Pearl of Great Price and the Doctrine and Covenants.

Text: Sunday School Lessons, No. 7; The Seventy's Course in Theology Part V.
Objective: The canon of Scripture was not closed with the Bible.

Suggestions to teachers:

The suggestions given with the previous lesson relative to the use of the text, "Seventy's Course in Theology", are equally applicable here. In connection with these lessons class members should bring with them to class, the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, depending on which

one is up for study on a particular Sunday. After all, these books themselves are the best authority on what they are and what they teach. Class members should become accustomed to handling these books, and to finding in them what they are making use of for any occasion. After reading what our text writers say about these books read from the books themselves and see what you find out.

Have class members summarize in their own language the essential nature and teachings of the books in today's lesson.

Fourth Sunday, February 28, 1932

Lesson 8. Faith in God and His Son, Jesus Christ.

Text: Sunday School Lessons, No. 8.

References: Talmage's "Articles of Faith"; Roberts' "The Gospel".

Objective: Faith is a universal principle operative in the lives of men.

Suggestions to teachers:

May one have faith without having faith in God? What is the condition to development of faith in God? What is faith in God? In what way does faith go before knowledge, Which is the more far-reaching?

The teacher will find it necessary to study and refer the class to other treatises on the subject of faith. Class members should be encouraged to consider the principle of faith in detail and pursue further study of it. There are numerous discussions of the subject, those referred to above and notably in Lectures on Faith formerly bound with the Doctrine and Covenants.

LESSONS FOR MARCH

First Sunday, March 6, 1932

Lesson 9. Repentance.

Text: Sunday School Lessons, No. 9; Luke 24:46-47; James 4:7-10; Doc. and Cov. 6:8-9, Sunday School Lessons, 1931, No. 35; Alma 34:31-36.

Objective: True repentance is at the beginning of all reformation of life.

Suggestions to Teachers:

At least one week prior to the day for this lesson make assignments to class members to come prepared to discuss

Repentance in its various phases. Suggestive topics are:

- a. The relation of repentance to improvement in one's life's habits.
- b. The relation of repentance to faith.
- c. The importance of repentance in the Gospel plan. (See Doc. and Cov. 19:16-18.)
- d. State in your own language what you understand repentance to be.
- e. Repentance as a part of the missionary's message.
- f. What do the scriptures say about repentance.

Try so to lead and direct the discussion that the class members will carry away with them a sense of the place and importance of repentance in the scheme of salvation and a knowledge of what its true fruits are.

Second Sunday, March 13, 1932

Lesson 10. Baptism for the Remission of Sins.

Text: Sunday School Lesson No. 10; Romans 6:4; Pearl of Great Price, (Moses) 6:58-62; Doc. and Cov. 82:10; Mosiah 26:22-30; II Nephi 31:4-9; Mormon 9:29-30; Matt. 3:1-6, 13-15; John 3:5, 23.

Objective: Baptism is the ordinance prescribed of God as the means of admission to His church and the conditions to the remission of sins.

Suggestions to teachers: Ask all class members to come to the class prepared to state, in their own language and in their own way:

- a. Why should one be baptized.
- b. The conditions upon which the efficacy of baptism depends.
- c. In substance what the New Testament Scriptures say about baptism.
- d. Other scriptures.
- e. Ask all class members to memorize the prayer used in performing the ordinance. (Doc. and Cov. 20:73.)
- f. Have some one give complete instruction in the manner of performing a baptism, with necessary illustration.

Third Sunday, March 20, 1932

Lesson 11. The Holy Ghost.

Text: Sunday School Lessons No. 11; Acts 1, 2; John 16:7-8; John 3:5; I Cor. 19:20; 3:16-17; Doc. and Cov. 33:15; 35:6; 39:23; 130:22, 23; 68:3-5; 8:2, 3; 121:26-29; III Nephi 11:32-35; II Nephi 31:11-12; Moroni 10:5, 9-17.

Objective: The office of the Holy Ghost is to lead into all truth.

Suggestions to Teachers: Have class members come prepared to state in their own way:

- a. The importance to the missionary as a teacher of truth that he have the Holy Ghost as his guide.
- b. What the office of the Holy Ghost is.
- c. The conditions upon which one may have Him as a guide.
- d. How sin affects one's right to have His guidance.

Fourth Sunday, March 27, 1932

Lesson 12. A Lesson In Expression.

Suggestive subject matter and treatment.

Sunday School Lessons, No. 12.

The object of this Lesson, of course, is that prospective missionaries be given an opportunity to put into words the thoughts that have been engendered in them in the study of the previous lessons. It will serve the purpose of both a review and a practical exercise.

Each class member should come prepared to speak briefly on the subject of some lesson considered in the course up to this time. Encourage class members to find thoughts. Discourage the habit of filling up the time, or, filling in the gaps with quotations. Quotations from the Scriptures either as texts or as reinforcement for doctrine announced may be made, but in general the speaker should rely upon his own thinking and expression rather than upon the words and thinking of others. The teacher should encourage simplicity and naturalness of expression as opposed to artificiality. Lead class members to appreciate the fact that one can say well only what he feels genuinely and intensely.

Should Children be Prejudiced?

A visitor to Coleridge argued strongly against the religious instruction of the young, and declared his own determination not to "prejudice" his children in favor of any form of religion, but to allow them at maturity to choose for themselves. The answer of Coleridge was pertinent and sound. "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockleberries and strawberries?"—*The Presbyterian Record*,

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR MARCH

Course C.—Ages 18, 19 and 20.

First Sunday, March 6, 1932

Open Sunday

To allow class to consider lesson missed on account of conference.

Second Sunday, March 13, 1932

Lesson 9. Joshua.

Text: Sunday School Lesson, No. 9.

References: Exodus 17:9-14; Numbers 13:8; 27:18-23. Book of Joshua.

Objective: To show that Joshua's selection came as a result of the operation of the spirit and gift of Prophecy; that Prophecy became the inspiration for Joshua's successful career.

Suggestive Lesson Arrangement:

- I. Joshua's Opportunity for Developing Leadership.
 - a. His Leadership in the Battle with Amalek. (See Exodus 17:9-16.)
 - b. His spiritual leadership also recognized. (See Exodus 32:17 and 33:11.)

(His selection as one of the spies. (See Numbers 13).)

 - d. Joshua and Caleb and the reward for their report. (See Numbers 14:30).
- II. Joshua Made Moses's Successor. (See Joshua 1:1-4.)
 - III. Joshua's Mission.
 - a. To conquer the Promised Land.
 - b. To Lead the Israelites into it.
 - c. To establish in the Land after their years of wandering and nomadic customs.
 - IV. The Story of Rahab and the Fall of Jericho. (See Joshua Chapters 2 to 6.)
 - V. Joshua's Speeches to Israel. (See Joshua chapters 23 and 24.)
 - VI. Joshua's death and the Old Testament's testimony concerning his life and work. (See Joshua 24:29-31.)
- Lesson Enrichment:
- But though such were the designs of the Israelites, and such their proceedings in relation to the tribes which dwelt without the boundary of Canaan, it is beyond dispute, that with the Canaanites them-

selves they came prepared to wage a war of absolute extermination, and that they were directly enjoined to do so by God himself, is repeatedly asserted in the Bible. The question accordingly arises, how far such conduct can be reconciled to our notions of perfect goodness and justice; in other words, whether it be possible to believe that Almighty God could give over one entire race of men to the swords of another.

"The only difficulty in this case appears to us to apply to the kind of means employed by God, in the execution of a great national judgment. That the Canaanites were a race of incorrigible idolaters, whose morals, from the most remote periods were polluted to a degree hard to be imagined, we have the highest of all authority for asserting. Descended from Canaan, the grandson of Noah, and taking early possession of the country which they now hold, they appear to have given themselves up entirely to the practice of every vice which a depraved fancy could suggest; indeed we find that some of their cities were overwhelmed in the days of Abraham with fire from heaven, as if nothing short of utter extinction, of all animal and vegetable life, could purify the polluted district. From the date of that occurrence downwards, their guilt, so far from diminishing, seems daily to have increased. Their religion was of the grossest and most debasing kind, the objects of their worship being some of the worst passions of human nature, at least the ceremonies, which that religion enjoined as acceptable to the Gods, cannot without violation of all decency; be described. Human sacrifices were of frequent recurrence amongst them; they gave their own children to be consumed in the furnace of Moloch; in a word, the whole terror of their existence was a series of offences against the laws, both of God and nature.

"Had Jehovah, after bearing with such a people during no fewer than four centuries, sent upon them, at last, a famine or a pestilence, and cut them off from the face of the earth, no theist could for a moment deny that He acted with perfect justice. Had He again caused fire to fall upon them from heaven, or overwhelmed them by the waters of a flood, the same admission must have been made; why then should it be urged, that He acted

in opposition to any one of His known attributes, because He let loose yet another of His judgments upon them, namely war? For, such, as far as they were affected, is really the case. The Israelites were towards them neither more nor less than instruments of punishment in the hands of the great Ruler of the universe, who chose to slay them by the edge of the sword, rather than by severe and lingering sickness. If it be urged that to subject women and unoffending children to the horrors of war, is not in agreement with our notions of Divine justice, we reply that the very same observation might be made in the case of a plague or a deluge. Sickness and the waters spare neither age nor sex, yet sickness and the waters are permitted by Divine justice, to prevail equally with war. But it is not to the case of the Canaanites alone that we are to look, when considering this matter. The whole scheme of God's providence must be examined, and then it will be seen, that tremendous as the order of massacre may sound, it was given for the wisest and best of purposes.

"The object for which the Israelites were chosen and kept apart from other nations, has already been explained; they were thus treated in order that some knowledge of true religion might be preserved in the world, and mankind gradually prepared for the coming of the Messiah. Now, to effect this design, it was necessary to place before their eyes some striking and sensible proofs of God's abhorrence of idolatry; proofs which should affect them even more powerfully than the denunciations of Jehovah from Mount Sinai, or their own treatment in the wilderness. Such proofs were given in the command, which emanated from God Himself, that no quarter should be shown to the Canaanites, accompanied as that command was with the declaration, that they were devoted to destruction in punishment of their crimes. It cannot be urged that even this purpose might have been equally well served, had God annihilated the Canaanites by a pestilence previous to the arrival of the Israelites, and thus made room for them without causing their hands to be imbrued in the blood of so many of their fellow-creatures. No scene can make such an impression upon our minds as that in which we have ourselves been actors, and hence, the effect of such a catastrophe, however vivid at the moment, would have been far more likely to pass away, than the effect produced by a series of successful wars, the success of which was made to depend upon the piety and obedience of those who waged them." (Greigs' "Wonderful Book" pp. 300-303.)

"Moses was not permitted to cross the Jordan and was told to take Joshua and confer upon him authority to lead Israel because he was a man in whom was found the Spirit of the Lord. It is evident that Joshua held the Priesthood before this time, for he had assisted Moses as a minister. Not being of the tribe of Levi it was the Melchizedek Priesthood which he held * * * Joshua led the people with power and wisdom through the authority of the Priesthood and by the inspiration of the Almighty."—Sunday School Lessons—Gospel Doctrine Department—June, 1928.

"The value of the Book of Joshua is primarily religious; its fervency, its conviction of the destiny of Israel and its inculcation of the unity and greatness of the God of Israel give expression to the philosophy of Israelite historians."—Stanley Arthur Cook—in the Encyclopedia Britannica.

"Israel served the Lord all the days of Joshua." (Joshua 24:31.) The high and commanding character of this eminent leader had given so decided a tone to the sentiments and manners of his contemporaries, and the memory of his fervent piety and many virtues continued so vividly impressed on the memories of the people that the sacred historian has recorded it to his immortal honor. Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua."—Quoted in the Seventy's course in Theology 1907 from a Bible Commentary.

Third Sunday, March 20, 1932

Lesson 10. Samuel.

Text: Sunday School Lesson, No. 10.

References: I Samuel Chapters 1 to 4 and 7 to 25.

Objective: To teach that obedience is essential in all walks of life: (I Samuel 15:22) that righteousness is essential in the lives of men if they are to be self-governing: that when people are wicked and cannot trust one another they clamor for the despotic government of a King or a Dictator.

Suggestive Lesson Arrangement:

- I. Hannah. (See I Samuel chapters 1 and 2.)
 - a. Her prayer.
 - b. Her Promise.
 - c. Her Song of Thanksgiving.
 - d. Samuel's Early Life. (See I Samuel 2:18-21.)
- II. Eli and his Sons.
 - a. Their wickedness. (See I Samuel 2:12-17, 22, 29.)
 - b. The Prophecy against Eli's Sons. (See I Samuel 2:27-36.)

- c. Samuel's Vision. (I Samuel 3: 1-14.)
- d. Samuel tells the vision to Eli. (See Samuel 3:15-18.)
- e. Samuel recognized as a prophet. (See I Samuel 3:19-21.)
- f. Eli's Death. (See I Samuel 4:18).
- III. Samuel's Ministry as Judge and Prophet.
 - a. The selection of his own sons as Judges. (I Samuel 8:1.)
 - b. Their failure. (See I Samuel 8:5.)
 - c. The Clamor for a King.
- IV. The setting up of the Kingdom. (I Samuel 10:1.)
- V. Saul and David. (I Samuel, Chapters 16 to 25.)

"Note: Trace the story of the children of Israel from the days of Abraham through Moses and Joshua, to Samuel and note how the office of the Prophet grew institutionally. Note also the development of the people politically. Stress the changed status of the position of the Prophet of God as the political power goes from the hands of the Patriarchs, the Leaders, and the Judges and is finally established in the hands of the Kings."

Lesson Enrichment:

"We shall see in Samuel a man of strong will and clear judgment who might easily have gathered into his own absolute power by placing himself upon a throne as Israel's King, but who voluntarily withdrew from a practical regency, and promoted another to the office of King."—Chamberlin, "The Hebrew Prophets."

"It was no light work which was imposed upon the shoulders of Samuel,—to establish law and order among the demoralized tribes of the Jews, and to prepare them for political independence; and it was a still greater labor to effect a moral reformation and re-introduce the worship of Jehovah. But these objectives he seems to have accomplished; and his success places him in the list of great reformers, like Mohammed and Luther—but greater and better than either, since he did not attempt, like the former, to bring about a good end by a bad means; nor was he stained by personal defects, like the latter. It was his object to rekindle the national life of the nation, so as to combat successfully its enemies in the field, which could be attained by rousing a common religious feeling; for he saw that there could be no true enthusiasm without a sense of dependence on the God of battles, and that heroism could be stimulated only by exalted sentiments, both of patriotism and religion." Lord in "Jewish Heroes and Prophets." (Beacon Lights of History.)

"After the death of Eli, the priest in

office, Samuel undertook the leadership of Israel, and for a score of years worked silently toward the realization of national ideas. Little appreciated at first * * * (I Sam. 9:6-9) he came at length to be regarded as a real national leader. Perhaps the sincerest compliment ever paid him was the popular demand for a King, which, in spite of its seeming disregard of his leadership over the people, indicated a sense of unity, solidarity and national pride fostered by him so foreign to the days of the Judges. A King was chosen in the person of Saul, son of Kish, but he was not equal to the emergency. He was unable or unwilling to see that obedience to divine will was the secret of power and his rejection was the result. * * * There was an element of fierce zeal in Samuel's character, but he lived in one of the most critical periods of the history, when righteousness needed to be emphasized in no uncertain way. No loftier prophetic note was ever struck than that uttered by this man of God in the famous words—"To obey is better than sacrifice and to hearken than the fat of rams."—(I Samuel 15:22) Willett's "Prophets of Israel."

Fourth Sunday, March 27, 1932

Review.

1. Tell of the selection of Joshua.

Ans. The Lord appointed Joshua to succeed Moses. This was done by a direct call to Joshua according to the words found in Joshua 1:1-3.

2. How did Samuel's boyhood prepare him for his life's work?

Ans. Samuel was raised in the temple as an assistant to Eli the High Priest. He experienced the things of God, the practices of the Temple and was able to learn the ways of the rulers in the government of the people.

3. What is the meaning of the word, "Prophet"?

Ans. In the sense of foretelling the word "Prophet" one who speaks "before". But it is proper to translate the "pro" in prophet as "for" or "behalf of". Therefore a Prophet is one who speaks for God or who interprets His will for man.

4. What is meant as a "spiritual gift"?

Ans. Those gifts which are given to a man as a blessing of God such as visions, prophecy, and revelations. See the seventh Article of Faith.

5. How many books are there in the Old Testament as we use it today.

Ans. 39.

6. Name five of the Books of the Prophets.

Ans. 1. Daniel, 2. Jonah, 3. Hosea, 4. Amos, 5. Isaiah.

7. Who are they that seek for signs?

Ans. In Matthew chapter 12:39 Jesus says; "An evil and adulterous generation seeketh after a sign."

8. What is the purpose of prophecy?

Ans. To teach, to develop a purpose, to foretell, to bless, and to keep a people in harmony with the will of God.

9. Give an incident of prophecy in connection with preaching or teaching.

Ans. In II Nephi Chapter 2, Lehi utters

prophecy in connection with his teaching.

10. Explain how the Gospel, if we respect it, causes us to lead a planned and purposeful life.

Ans. The Gospel teaches us first of all that man is responsible for his acts. If he is responsible for his actions he will wish to do those things which will result in his and his neighbor's good. This will cause him to be thoughtful, to plan and to be purposeful.



SAMUEL

"And the Lord came and stood, and called as at other times, "Samuel, Samuel!" Then Samuel answered, "Speak; for thy servant heareth."

BOOK OF MORMON

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings

LESSONS FOR MARCH, 1932.

Agcs 15, 16 and 17

First Sunday, March 6, 1932

Open Sunday.

Second Sunday, March 13, 1932

Lesson 9. What Jacob Taught.

Texts: II Nephi Chapter 9; Sunday School Lessons, No. 9.

Objective: To teach that responsibility goes with opportunity.

To Teachers:

Jacob presents a clear, simple statement on the resurrection and the final judgment. Have the class read the passages which they think answer some questions that young boys and girls are asking about the future life. The fine, clear distinction is drawn between the fate of the wicked and the blessings of the righteous. Emphasize to the class what Jacob describes about the future life of those who have the law and obey it; of those who have the law and do not obey it. Explain how the law in our day is the Gospel. Then get their answer to the question, why so much is expected of Latter-day Saint boys and girls. Why must they be better than boys and girls who do not have the truth? Let them enumerate some of the daily things that our boys and girls should do to show that they are living up to their opportunities and blessings. For instance, having in view their future salvation and happiness, why cannot an L. D. S. youth afford to break the Word of Wisdom; to violate the Sabbath Day? What have any of these things to do with our salvation?—with our eternal peace of mind? What will be the state of mind in the future life of a Latter-day Saint who fails to live up to his opportunities in this life? At this point refer to the Christmas Carol and to the awful state of mind of old Scrooge who sees himself after death, full of regret and remorse for his misdeeds in the flesh. Dickens, in this character, really portrays what Jacob tells

us in his vision. Now let the class relate some of the things that Latter-day Saint boys and girls should do so that they may enjoy salvation, (which means peace of mind and happiness) in the life to come.

Third Sunday, March 20, 1932

Lesson 10. What Nephi Taught.

Objective: To teach that the true church is always led by a prophet of God.

To Teachers:

If the class members have not already done so, let them read the whole lesson in class. Then proceed to discuss the lesson, subject by subject. Get the class to appreciate how clearly Nephi has described the modern churches in Christianity when he tells about their wealth, how they take on attractive names, how they contend one with another, how vague they are about the existence of a God, and how they deny the necessity and even the existence of miracles and prophets. If you can, bring with you into the class some of the teachings of the Christian churches to show how they attempt to describe God and his power. The class will see at once how vague, indefinite, and unsatisfactory these teachings and explanations are. Then read some of our own Articles of Faith to show the contrast. Discuss with them the organization of our Church, led by prophets who speak in the name of the Lord. What value does it have to us who belong to a church with a prophet as leader? Ask the class why they believe in a prophet today and how they can show their faith in him. Read the song, "We Thank Thee, O God, For a Prophet". Let the class analyze it. If the class wishes, let them sing the song. Just as Nephi pointed out, here is a great distinguishing difference between the Church of God and all other churches. Once again, and finally, let the class tell how a Latter-day Saint boy or girl can show his appreciation of being led by a prophet of God.

Fourth Sunday, March 27, 1932

Quarterly Review.

Luck means rising at six in the morning, living on a dollar a day if you earn two, minding your own business and not meddling with other people's.—Franklin.



THE SONS OF LEHI RETURN WITH THE BRASS PLATES

The record contained the five books of Moses—the first five books of the Bible—also a record of the Jews, from the beginning, even down to the commencement of the reign of the king of the Jews. It was also found on the plates a genealogy of his father from which he learned that he was a descendant of a seph, who was sold into Egypt.

NEW TESTAMENT



General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR MARCH

Ages 12, 13 and 14.

First Sunday, March 6, 1932

No lesson is prepared for this day. One day in each quarter will be left open. This will enable teachers to catch up on the lesson which was missed on account of quarterly conference or for other reasons.

Second Sunday, March 13, 1932

Lesson 9. Cleansing the Temple.

Texts: John 2:13-22; Mark 11:17; Weed "A Life of Christ for the Young," Chapter 17; Sunday School Lessons, No. 9.

Objective: The maintenance of a clean mind and body is requisite to receiving and keeping the Spirit of God.

Supplemental Materials: Farrar, "Life of Christ," Chapter 13; Talmage, "Jesus the Christ," Chapter 12; Bible Dictionary; Dummelow, "One Volume Bible Commentary," page 778.

Suggestive Outline:

- I. The Passover at Jerusalem.
 - a. Jesus attends in obedience to Israelitish law.
 - b. Jesus visits the temple
- II. The Temple.
 - a. Its purpose.
 - b. Its desecration.
 - c. Christ's indignation.
- III. The Temple Cleansed.
 - a. Significance of the act.
 - b. Jesus' message.

The teacher will do well to read again the references in Lesson 4. Refer to any good bible dictionary for a description of the temple at Jerusalem and its purposes.

Recall the reason for celebrating the passover as discussed in Lesson 3.

The International Bible Dictionary says of the purposes of the temple, page 671:

"The temple was the approach of a nation to their God. Israelites alone could enter its Inner Sanctuary." It was the symbol of God's presence among the people. It expressed by means of worship, and every available form of ceremony and symbolism, the presence and power and glory of God. It was the visible means

of access to God. 'Yet amid all the symbolism, God Himself was not adored in any material form. One could represent only His Presence or Dwelling. And this was double. God was both the Far and the Near, above all things, filling the Heavens, and yet abiding with His people. His Name dwelt there.' He was transcendent, with His throne in Heaven, but the Temple was His earthly seat."

"The temple and all connected with it had a religious teaching for the people, most of whom could not read, but could understand symbols and visible expressions of great truths.

"The temple taught the presence of God, and made it real. The arrangement of courts and rooms expressed the progress of the religious life, from the outer world into the court of general worship, then into the more sacred court, the Holy Place, the Holy of Holies."

No temple, be it building or human body, can be a suitable abode for the Spirit of God unless it is maintained in cleanliness and purity.

Third Sunday, March 20, 1932

Lesson 10. "Jesus and Nicodemus."

Texts: John 2:23-25; John 3:1-21; Weed "A Life of Christ for the Young," Chapter 17; Sunday School Lessons, No. 10.

Objective: Acceptance into the Kingdom of God requires the leaving off of unclean thoughts and actions and the cultivation of clean thoughts and deeds.

Supplemental Materials: Farrar, "Life of Christ," Chapter 14; Talmage, "Jesus the Christ," Chapter 12; Any Bible Dictionary; Dummelow, "The One Volume Commentary of the Bible."

Suggestive Outline:

- I. Jesus and Nicodemus.
 - a. Identity of Nicodemus.
 1. Aristocrat.
 2. Member of Sanhedrin.
- II. Nicodemus' Interest in Jesus.
 - a. Knows He is a great Teacher.
 - b. Goes to Jesus by night.
 - To avoid publicity.
- III. Jesus Teaches Nicodemus.
 - a. To repent.
 - b. To look up to Christ.
 - In faith to obtain eternal life.

Teachers should explain what the Sanhedrin was and the importance and stand-

ing of Nicodemus among the Jews. The "International Bible Dictionary" says on page 589, "SANHEDRIN (from the Greek, a council chamber; commonly but incorrectly, Sanhedrim) the supreme council of the Jewish people in the time of Christ and earlier. The origin of this assembly is traced in the Mishna to the seventy elders whom Moses was directed (Num. 11:16-17) to associate with him in the government of the Israelites; but this tribunal was probably temporary. From the few incidental notices in the New Testament, we gather that it consisted of chief priests, or the heads of the twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law."

The same book on page 449 says, "NICODEMUS (conqueror of the people) a Pharisee, a ruler of the Jews and a teacher of Israel (John 3:1-10) whose secret visit to our Lord was the occasion of the discourse recorded only by St. John. In Nicodemus a noble candor and a simple love of truth shine out in the midst of hesitation and fear of man. He finally became a follower of Christ, and came with Joseph of Arimathaea to take down and embalm the body of Jesus."

Farrar says in his "Life of Christ," page 157, "A caste or a sect may consist for the most part of haughty fanatics and obstinate bigots, but it will be strange indeed if there are to be found among them no exceptions to the general characteristics; strange if honesty, candor, sensibility, are utterly dead among them all. Even among rulers, scribes, Pharisees, and wealthy member of the Sanhedrin Christ found believers and followers. The earliest and most remarkable of these was Nicodemus, a rich man, a ruler, a Pharisee, and a member of the Sanhedrin."

Dummelow says, on page 780, "The Pharisee confined salvation to a single race, and believed that the Messiah would judge the Gentiles with extreme severity. Our Lord declares that God has sent His Son to save the whole world and not to judge or condemn any part of it."

The Sanhedrin was the body or council of the chiefs, the supreme ruling assembly of the aristocracy which ruled the capital. The fact that even one member noticed Jesus at this time is remarkable. When we note how narrow and jealous these men were of any teacher or ruler not a member of their own body we can vouchsafe some little excuse to Nicodemus for not openly going to consult Jesus.

In this lesson, emphasize that Jesus taught:

Faith in Christ,
Repentance, or the leaving off of evil,
Baptism, signifying renewal of life or birth, and "A continual looking up to Christ."

The following from Farrar's "Life of Christ" will be helpful: "He spoke, not of the fleshly birth, but of the spiritual regeneration of which no man could predict the course or method, any more than they could tell the course of the night breeze that rose and fell and whispered fitfully outside the little tabernacle where they sat, but which must be birth by water and by the Spirit—a purification, that is, and a renewal—an outward symbol and an inward grace—a death unto sin and a new birth unto righteousness."

Fourth Sunday, March 27, 1932

Quarterly Review.

Key Answers to First Quarter Review

1. The coming of a Messiah.
2. Bethlehem.
3. To be enumerated and taxed.
4. Because such an important event merited announcement by heavenly messengers.
5. The shepherds and the wise men.
6. Herod ordered all male babies killed.
7. They fled into Egypt
8. Joseph took Mary and Jesus to Nazareth.
9. In accordance with Jewish custom He learned the trade of Joseph—trade of carpenter.
10. To celebrate the passover.
11. To learn all He could from the learned doctors.
12. That he should have a son whose name should be John
13. Zacharias had his speech restored and prophesied of the works that John would do.
14. To fulfill all righteousness and set an example to His followers.
15. "This is my beloved Son, in whom I am well pleased."
16. Into the wilderness.
17. To have closer communion with God and prepare Himself for His work.
18. He knew that the redemption of the world depended upon His being true to His Father in heaven.
19. Andrew, John, Peter, Phillip and Nathanael.
20. He attended the wedding feast of friends and turned water into wine.



JESUS AND THE TWELVE APOSTLES

CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR MARCH

Ages 10 and 11.

First Sunday, March 6, 1932

Lesson 10. Joseph Tells His Story.

Text: Sunday School Lessons, No. 10. Supplementary References: "One Hundred Years of Mormonism," pp. 16-36 "Essentials in Church History," pp. 41-49; "Pearl of Great Price, The Writings of Joseph Smith"; "Young Folks' History of the Church," Anderson, pp. 12-14; "New Witness for God," Roberts, Vol. 1, pp. 91-191, 113-115; "The Restoration," Widtsoe, pp. 1-26; Refer to any Church History, remembering that a fresh preparation is essential to success.

Objective: To show that the vision was genuine and was accepted, by the whole Smith family.

Organization of Material:

- I. Great manifestation from heaven generally weakens the physical body
 - a. Joseph could hardly rise.

1. He had been visited by the Prince of darkness.
2. He had seen and heard God the Eternal Father.
3. He had actually conversed with Jesus Christ.

- b. Other men have been affected as was Joseph.

1. The brother of Jared fell to the earth when Christ appeared. (See Ether 3.)
2. Paul was left blind. (Acts 9:3-9; 22:6-13.)
3. Alma could not speak for three days. (Alma 36:6-10.)
4. A whole multitude fell to the earth. (3 Nephi 11.)
5. "And when I saw him, I fell at his feet as dead," says John the beloved. Revelations 1:17.
6. During the vision of the 76 sec. D. and C. "Sidney Rigdon sat limp and pale." *Juvenile Instructor* Vol. 27, p. 304.
7. Give other examples. For instance, men have even gone pale after administering to the sick, where an abundance of the spirit has been manifest. People often tremble after bearing a strong testimony. Little wonder Joseph was overcome.

- II. Joseph's story was accepted by the family.

- a. Father and mother knew Joseph to be truthful.

- b. Brothers and sisters never questioned his story.

- c. Joseph was not known to tell falsehoods.

- d. He more than likely bore his testimony under the direction of the holy spirit.

- e. The Lord had good reasons for giving the family a testimony.

- III. The minister's rejection had no effect upon the family's belief.

- a. Joseph always stayed firm, dying for his testimony.

- b. Hyrum likewise died for his.

- c. The other children stood much persecution.

(Read the 25th verse of Joseph's writings in the book of the Pearl of Great Price, beginning "I had had actually seen a light.")

Lesson Enrichment: "Now in those days a religious experience was supposed to be a thing devoutly to be hoped for. It singled you out as peculiarly favored of God, and in consequence you were looked up to and envied. And the more singular your experience, the more admiration you excited in your friends and neighbors.

"That was what this particular minister had urged Joseph to have—a religious experience of some kind. And he had hoped the boy would get his experience during the revival. But now Joseph had had a religious experience, and such an experience, too, as no one in all that part of the country, so far as he knew, had ever received. He would tell his ministerial friend about it, and that friend would be glad, as his father and mother had been. The boy even ventured to hope that the preacher would rejoice to know that the true Church, which was not now on the earth, would some day be restored.

"And so, one day when the two were alone and conversing on religion, Joseph related to him the details of the vision. You can imagine the boy's surprise when he was told that his great experience was all of the Devil, that there were no visions now, and that from then on the two were no longer friends. Joseph was dumbfounded. He could not understand. Had his ears deceived him? The more he thought about it, the more non-plussed he became. Here was a man who professed such great interest in him and who wished and

prayed that he might have a religious experience, yet who refused to accept that experience as genuine and attributed it to the Devil. No one else's experience had been flouted that way. It was all very puzzling.

"He related his vision to others—all religious folk. They, too, rejected his experience. They laughed at him as visionary. They scorned his pretensions to being more favored than themselves in this respect. They held him up to ridicule. Even preachers thought so little of their dignity as to warn their congregations against a fourteen-year-old farm-boy, without education or social standing in the community.

"And so, of a sudden, Joseph Smith, at the early age of fourteen, found himself the most talked of and unpopular person, young or old, in all that country side." "Heart of Mormonism", Evans, pp. 19, 20.

Application: The boy or girl who is honest and sincere will be called by the Lord to fulfill a mission of some sort. Each one has his work to perform. Can you tell why the Lord chose Joseph, and why the family believed his story?

Second Sunday, March 13, 1932

Lesson 11. Good News from Moroni.

Text: Sunday School Lessons, No. 11. Supplementary references: "Essentials in Church History", Smith, pp. 50-61; "One Hundred Years of Mormonism", Evans, pp. 40-103; Joseph Smith's Writings, P. of G P.; "The Restoration," Widtsoe, 43-54; "New Witness for God", Roberts, Vol. 2:49-68, 374, 375; "Improvement Era", April 1923 (Article on size of plates, etc.). "History of Joseph Smith" by his Mother, Lucy; See any of the histories of the Church for this period.

Objective: To show that Christ was true to his promises, sending additional information, preparing the Prophet for the coming of the True Church.

Organization of material:

- I. Joseph's preparation during the three-year interval.
 - a. Being rejected by the social group, he naturally confided in the members of his family.
 - b. The parents being students of the scripture aided Joseph in his reading.
 - c. Knowing that he was to organize a True Church, he naturally sought spiritual things.
 - d. He admits that he had minor failings, like unto other mortals.
- II. Moroni is sent by the Lord—Three visits at night—Two the next day.
 - a. A fitting time—Sunday evening.
 - b. Comes because of humble request.

c. Why the messenger was Moroni and no one else.

1. For 1400 years he had guarded the sacred Records.

2. He finished the plates and hid them.

3. He had earned the right through faithfulness.

d. He stated he had just left the presence of the Lord.

e. Joseph gives a rare description of an angel.

1. He was all out of the ordinary.

2. He had no wings, but resembled a man in every feature.

3. He was a resurrected man.

4. His dress of heavenly order.

5. His countenance like lightning.

6. Stands in the mid-air.

III. The burden of His message.

a. Seemed possessed of all knowledge.

b. Hesitates not to outline future happenings.

c. Makes rare prophecies regarding Joseph's fame.

d. Declares who the Indians are.

e. The Gospel Joseph was seeking was written upon sacred plates as it had been delivered by Christ to the Nephites.

f. Joseph to receive the Urim and Thummim and become a Seer.

g. The Prophecies from the scripture, etc.

h. Warnings.

i. He is to tell his father.

j. To visit Moroni at the hill.

IV. Two day-time visits.

a. Moroni appears to Joseph at the fence.

b. Appears at the hill.

V. Joseph refused possession of the plates.

Sees sacred treasures but must wait four years.

Lesson enrichment: Oliver Cowdery in the **Improvement Era**, Vol. 2, gives several chapters regarding the visits of Moroni and the description of the Hill Cumorah and the destruction of the Nephites and Jaredites upon the land where the Smith Farm is situated. He also describes the box in detail and the way in which Moroni deposited the treasures, saying, "I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstances you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was



**THE ANGEL MORONI SHOWING THE GOLDEN PLATES TO THE PROPHET
JOSEPH SMITH**

(From Drawing by L. A. Ramsey)

easily discovered when once directed, and yet not enough to make a perceivable difference to the passer by. So wonderful are the works of the Almighty, and so far from our finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact provinces, and the fulfillment of his purposes in the event of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of

those who neither understand common language nor fear God." For further quotations of this material see Roberts' *New Witnesses for God*, Vol. 2, pp. 62-63. See also 1930 *The Instructor*, pp. 123-126.

Application: In order to receive any benefit from Moroni's visits and instructions or from Joseph's statements in this lesson, one must strive to become like Joseph or Moroni, true and faithful to his daily duties, prayerful and persistent in overcoming temptations.

Third Sunday, March 20, 1932

**Open Sunday to Make Up for
Lessons Missed**

REVIEW

Since we have now read one-fourth of the year's work, let's play a little Knowledge Game, finding out how well we have learned our lessons. If you can answer all the questions correctly, your score will be 100, getting two points for each blank you fill correctly. If you have been to Sunday School each week and have read the leaflets and listened to your instructor, you should score pretty high.

Ready, begin.

The Book of Mormon Prophet (Nephi) saw in vision a wonderful man among the gentiles. Because the Lord wanted this great sea-man, whose name was (Columbus) to come to the (Promised) land, the Lord sent his spirit down from heaven to rest upon him, making him anxious to sail to America. When this man found land in the west, he was met by many of the children of the Lamanites with red skins called (Indians). Our Book of (Mormon) tells the story of these Lamanites and the Nephites, coming to America six hundred years before Christ.

Martin (Luther) was another great man, aiding the people to get religious freedom. He translated the (Bible) from the Latin language to the German and taught the people faith in Christ.

Tyndale came next, bringing this wonderful book into the (English) language. Because he did this, he was thrown into a dungeon where he almost froze to death. Then he was taken out and tied to a (post) and (burned) to death. A hundred years later King James and his educators gave us the (Bible) we now use.

The Pilgrims were the next people, helping to prepare the world, getting it ready for the True (Church) or (Gospel). "Amid tears and psalm singing and fasting and prayer" they sailed to (America or the Promised Land) and helped establish a government of Religious (Freedom.) Because they worshiped the Great Spirit, the (Indians or Red men) brought them food, thereby saving their lives.

Nephi the prophet saw that when the gentiles or our fathers came to America that a great man would be raised up to aid them. This was (Washington). He had four big things to do. First, he must help conquer the (Indians). Second, the

(French). Third, the (English) in America. Fourth, he must give us laws of freedom so that the True (Church) could be brought from heaven.

Joseph's great-great-great-grandfather, Robert Smith, came to (America) eighteen years after the Pilgrims. Joseph's grandfather, Asael, and his great-grandfather, Samuel, fought under Washington, striving to get us religious (freedom). Joseph's father taught (school) in the winter and (farmed) summers.

Joseph's great-great-grandfather on his mother's side, John Mack, came to America forty years after Robert (Smith) landed. These people also struggled hard to get things ready for the True (Church). Joseph's father's name was (Joseph). His mother's (Lucy).

Joseph was born in the State of (Vermont) on December (23), 18..... (05). His parents had a large family, numbering (ten). When Joseph was seven he had to have his (leg) cut open, but through the blessings of the (Lord) it was healed.

Since the Lord had important work for Joseph to do down in the State of (New York) he brought the Smith family to live near the (hill) Cumorah. When Joseph became (fourteen) years of age, the ministers got the people all excited at their meetings, called (revivals). The boy read, "If any of you lack (wisdom) let him (ask) of God." It seems that three personages were present at the first vision. (Lucifer, or other words for him) tried to destroy Joseph. Then the (Father) came and also his (Son) telling the boy that (none) of the Churches was the True One, but if he lived a good life he would get the true one when he got bigger and older.

On Sunday night, September 21, 1823 (three) years after the first vision, while Joseph was praying, the Angel named (Moroni) came, showing the seventeen year old boy the hill Cumorah, also the box where the sacred (records, plates, things, etc.) were hidden, saying that upon them was written the Gospel of (Jesus Christ) just as it was given to the Nephites. During the night Moroni came (three) times, then twice the next day. Joseph was surely happy, for the angel told him that it wouldn't be long now before the Restored (Church or Gospel) would be brought to the earth.

P R I M A R Y



General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR MARCH

Ages 7, 8 and 9.

First Sunday, March 6, 1932

A Picture Lesson.

This is the period in which the children do most of the talking. As teachers, we have told them stories for three Sundays. Now the children are to tell these stories to us. As they look at the pictures of these lessons, help them to tell how it was that Enoch was so blessed of God; why Noah and his family were shown how to build an ark; why Our Father wished His people to build many cities and how He taught the people that they must listen to what He told them.

Second Sunday, March 13, 1932

Lesson 8. Abraham, A Servant of God.

Texts: Genesis 12:1-9; 13:5-18; 14; 15:1-6; 17:1-23; 18:1-23; 21:1-8; Sunday School Lessons, No. 8.

Objective: The Lord is pleased with those who serve Him in earnestness.

Memory Gem: (Considering the fact that the same objective is used for each lesson for the month of March, the same memory gem may be used for the month. You will notice it fits the application of each lesson, so would advise that it be taught in connection with the application.)

"Can a little child like me, serve my Father fittingly?"

Yes, oh yes! Be good and true,
Patient, kind in all you do,
Love the Lord, and do your part;
Learn to say with al l your heart,
Father I love Thee."

Songs: "In The Sky Above Us", "My Heart Is God's Little Garden."

Pictures: "Abraham Leaving Home," and "Lot's Choice." (New Set of Primary Pictures, Nos. 16 and 17.)

Organization of Material:

- I. Abram Begins His Journey to Canaan.
 - a. Abram worshiped the God of Heaven.
 - b. Lived among people who worshipped idols.

- c. God calls him to a new land.
- d. Promises him great blessings.

- e. His departure.

Food, clothing, tents, etc.

- II. He Serves God in Word and in Deed.

- a. Builds an altar at every stop.

- b. Is unselfish to his brother's son.

- c. Gives Lot his choice of the land.

- d. Delivers Lot from bondage.

- III. God Promises Abram and Sarai, a Son.

- a. Is pleased with their righteousness.

- b. Changes their names to Abraham and Sarah.

- c. Tells them the name of the promised son.

- d. The promise fulfilled.

Isaac is born.

Lesson Enrichment: Before beginning the story of Abram, find out what idea the children have of what we call "worship". When little folks come to Sunday School or to Church Services they come to sing praises to God, to offer prayer to Him for His many blessings and to offer themselves as helpers in His work. The meeting house is the "House of God." When we come to it, we say to all the world that we are thinking of God. We partake of the Sacrament to remember His Son Jesus Christ and we listen with pleasure to speakers who tell of how good God has been to them.

Abram the hero of our story today, did not have the shelter of a church in which to worship God, but he found a way to do it.

Illustrations—Application: Since Washington's Birthday has just passed and this year special stress is being laid on stories of him, it might be well to tell how he believed that God would bless folks who served him. When he was about to enter one of the most important battles in the war for Independence, he called his soldiers around him and they all joined in prayer. What other great men have been happy to serve God? How often should little people go to Sunday School to worship God? How should they act when they enter God's house? What should they do when prayer is being offered?

"We thank the Lord with all our hearts,
And go to Church together.
We do not mind the chill wind, even,
Nor cold and frosty weather."

Third Sunday, March 20, 1932

Lesson No. 9. Hagar and Ishmael.

Texts: Genesis 16; 21:9-21; Sunday School Lessons, No. 9.

Objective: God is pleased with those who serve Him in earnestness.

Memory Gem: Same as Second Sunday.

Songs: "Did You Think to Pray?"—

D. S. S. Songs; "A Morning Thanksgiving"—Holiday Songs.

Pictures: "Hagar and Ishmael" (New Set of Colored Pictures, No. 230); "Abraham Sending Forth Hagar," by Van Der Verff, "Hagar and Ishmael in the Desert," by Liska, ("Bible and Church History Stories," pp. 54, 56).

Organization of Material:

- I. Sarah Tries to Help God Keep His Promise.
 - a. God had promised children to Abraham.
 - b. Sarah offers her maid as Abraham's wife.
That children might be born in Abraham's household.
 - II. An Angel Appears to Hagar.
 - a. Hagar had left Sarah's Home.
 1. She had been unkind to Sarah.
 2. Sarah had scolded her.
 - b. The angel reproves her.
 - c. Urges her to serve God by serving her mistress.
 1. She should return to Abraham's household.
 2. Should ask forgiveness for the wrong.
 3. Blessings would follow this action.
 - d. Informs her that she is to have a son.
His name to be Ishmael.
 - III. Ishmael Causes Trouble.
 - a. Ishmael, Abraham's dark eyed son.
 - b. He foolishly laughs at Isaac.
 - c. With his mother, he is sent to her former home.
 1. By Abraham and Sarah.
 2. Approved by God.
 3. God promises protection.
 - IV. The Lord Blesses Hagar and Ishmael.
 - a. They were in distress in the wilderness.
 - b. Pray to God in humility.
 1. Are sorry for their mistakes.
 2. They have worshipped God by word and deed.
 3. Both plead for help.
 - c. Our Father hears their prayers.
 - d. Blessings follow.
- Lesson Enrichment: Before telling this story, talk about the many ways there are to worship God. In our homes, we may worship Him. Before each meal what do we say to Him? Every morning and

every evening when the family kneels down together, what do they do? By our own bedsides or by mother's knee, what do we do? What is generally the first part of a prayer? God is just as pleased when we thank Him as we are when others thank us.

Hagar was a dark eyed maid. She worshipped God by praying to Him. She worshipped Him another way, too. As we tell the story let us see if we can discover this other way in which she served God.

Illustrations—Application: Help the children recall illustrations from their lives, or from the lives of others, in which people worshipped God by praying to Him. The teachers will add some stories from their experiences. Then let the children tell who thanks God for the food in their home. Who offers the family prayer? How would the children like to ask for an opportunity to thank God for the food as the family sits at the table? How might they help with family prayers? Why do people kneel in a circle? Why do people kneel at all? What parts are there in little children's prayers? When do we generally say the "thank you" part? Let the children tell who helps them with their daily prayers. How often do they say them? Sing with the children the first verse of "Did you Think to Pray?" "Ere you let your room, this morning,

Did you think to pray?

In the name of Christ, Our Savior,

Did you plead for loving favor

As a shield to-day?

O how praying rests the weary!

Prayer will change the night to day;

So when life gets dark and dreary,

Don't forget to pray."

Fourth Sunday, March 27, 1932

Lesson No. 10. Rebekah, Chosen by God.

Text: Genesis 24; Sunday School Lessons, No. 10.

Objective: The lord is pleased with those who serve Him in earnestness.

Memory Gem: Same as Second Sunday.

Songs: This being Easter Sunday use some good Easter song.

Pictures: "Eliezer Meets Rebekah at the Well," by Dore, (Bible and Church History Stories, page 61.)

Organization of Material:

I. Abraham Seeks a Wife for Isaac.

a. Isaac, a devoted man of God.

Was lonely since his mother's death.

b. Seeks her from among the worshippers of God.

c. Sends his faithful servant on the errand.

- d. Promises him that God will direct him.
- II. Abraham's Servant Finds Rebekah.
 - a. He prays to God for guidance.
 - b. Rebekah comes in answer to his prayer.
 1. She is a cousin to Isaac.
 2. Says the very words he desires her to say.
 3. She invites him to her father's house.
 - c. Her parents consent to the marriage. Recognize that God overruled it.
 - d. Abraham's servant praises God.
 - e. Rebekah goes willingly to her new home.
- III. Isaac Pleased with the Choice.
 - a. Meets Rebekah as she approaches his home.
 - b. Recognizes her as a blessing from God.
 - c. Takes her to his mother's tent.
 - d. She becomes his wife.

Lesson Enrichment: Since this is Easter Sunday, find out from the children why we are especially interested in it. Call their attention to the awakening of the flowers and grasses. As they look up to us they testify that there is a God in Heaven who has called them to bless the world. Springtime helps us to think of Jesus and His great love for us. Teachers will then show a picture of some one bowed to the ground in prayer as the ancient Jews used to do. When people take this position it indicates a willingness to submit themselves to the desires of God. They realize their own unimportance and feel humble. When little folks kneel in prayer to God, it tells God they are humble, that they wish to do as He desires them to do. How and where do we kneel when we say our prayers, The faithful servant about whom we speak today bowed himself much lower when he talked to God. He put his hands and his head to the very ground just as we see the person in our picture.

Illustrations—Application: There is another way to serve God besides praying to Him. It is to be kind and to do right by God's children. Hagar worshiped God when she went back to serve her mistress Sarah. Hagar was willing to admit her mistake and to ask forgiveness. And Sarah was glad to forgive her. Abraham's servant was very earnest in doing the will of his master and God helped him in his efforts. Let the children recall incidents that they know of kindness to poor people or to ill or helpless people. Then let them tell how they may "worship God by doing good"? What may they do to help grandma and grandpa? How shall they act when mother has the headache?

The Point of Contact

An old motto oftentimes quoted is, "Work well begun is work half done".

A good point of contact offers the means whereby a lesson can be started well. By point of contact we mean any device or method whereby interest in a certain subject or line of thought is aroused. It acts as a means of leading the child from what he already knows to what new material and ideas are to be presented to him. For example, it is quite difficult for a child who has never seen a well to fully appreciate and understand such stories as "Rebecca At The Well" and the "Woman of Samaria," without leading him gradually from what he knows of present water systems to those used by the ancients.

Good points of contact act as disciplinary aids. How often we hear a teacher say, "Our lesson today will be about a man who served God." How many ears would be ready to listen? How many eyes would light up with interest? Compare this first teacher with a second one who says, "To-day I am going to talk with you about a very peculiar people. They were very different from us. Here is a picture of them." She and the children talk about the difference in dress, hairdress, etc. She then presents another picture saying, "This is the god worshiped. What do you think of it?" etc.

Also, the second teacher might make a statement for her point of contact which will challenge interest such as, "What does God look like?"

Pictures, songs, experiences of others, stories, questions, unusual statements all offer means of making interesting and educational points of contact.

The points of contact provided for the teacher's use in *The Instructor* are merely suggestive. If you have one that fits your lesson presentation better or is more suitable to your class we suggest that you use it.

Teachers, be on the watch for material from day to day that will help you in your work. Only the diligent, observant, understanding teacher will have at her disposal a fund of pictures, experiences, etc. which will help children to understand and be interested in learning.

Primary Picture Set No. I.

To accompany the Primary Department lessons for 1932 the Primary Committee has chosen a set of 25 colored pictures published by Nelson & Co. These may be obtained at the Desert Book Company, Price \$1.00 the set.

KINDERGARTEN



General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox Felt

LESSONS FOR MARCH

Ages 4, 5 and 6.

First Sunday, March 6, 1932

Lesson 14. The Children's Period.

During this period the children should have an opportunity to express themselves rather freely. This is their day. As they look at the pictures which the teacher shows them, they should tell the stories of the past month without hesitation. If some children hesitate, the teacher may ask questions and make suggestions. As well as pictures of Jesus as a child, show pictures of activities which little Jewish boys did in those days. Help the children to feel that it is by doing that we grow strong in every way.

The picture of Jesus in the Temple, is an exceptionally interesting one. Notice how Jesus is the center of attraction. Look at his intelligent eyes and eager face. Note the expressions of wonder on the faces of the doctors. What two kinds of work was Jesus getting ready to do?

There is a young man who is an athlete. Every time he is asked to carry a bucket of water or pull the weeds in the garden, he says to himself, "This is fine. My arms and legs will be a little stronger because of this work." Every morning he walks three miles to school. He is a long distance runner, and he is so glad to have the chance to keep his legs in good condition. As he enters his school room he wears a charming smile as much as to say, "I have a good, clear brain today—I have already done some good training for the 440 yard dash, and I have saved street car fare besides.

Second Sunday, March 13, 1932 •

Lesson 15. John The Baptist, Sent by God.

Text: Matt. III:1-13; Mark I:1-9; Luke I:5:25, 57-80; III:19; John I:1-28. "Life Lessons For Little Ones", Lesson No. 15.

Objective: To enter God's kingdom, one must repent and be baptized.

Pictures: "John, the Baptist" No. 6, New Set of Colored Kindergarten Pictures.

Organization of Material:

- I. John's Mission Predicted Before His Birth.
 - a. By an angel.
 - b. To his father.
 - c. His name selected.
 - d. His mission was to "make ready a people prepared for the Lord."
 - e. His parents' joy at his birth.
- II. He Prepares Himself for His Life's Work.
 - a. Grows strong, physically, in the wilderness.
 1. His food.
 2. His appearance.
 - b. Communes with God.
- III. Preaches in the Wilderness.
 - a. Preaches repentance by the river Jordan.
 - b. Many are baptized by him.
 - c. He foretells the mission of one greater than he.

Lesson Enrichment—Point of Contact: Talk with the children about the fire department. What kind of engines do they have in their town? Whenever a fire engine comes down the street, how do folks know it is coming? What do street cars do? What do automobiles do? What do children do? The siren to the fire engine prepares everybody for the coming of the engine itself. It is a very important part of the fire department. Our story today is about a young man who came to prepare folks for the coming of another great man. Our Father sent him to this earth, and trained him well so when he grew to be a man he knew what his mission was in life. His name was John, the Baptist. He came to say to all people, "Repent, stop doing wrong. Turn around and do right for a wonderful man is coming to show you how to be happy."

Questions—Application: Not many Saturdays ago, the bishop said that little folks who were old enough might be baptized on that day. Which one of your friends was baptized? How old is she? What is her name? Where did the baptisms take place? What kind of clothes did she wear? (In some places little folks wear white clothes in which to be baptized) Why? What kind of clothes did the brethren wear? Why? Why was she covered all over with water? What do you suppose her mother said to her the last thing before she was baptized?

Special Activity: At the close of the

lesson period, the teacher will produce a flower pot, some soil and a bulb. It may be a lily bulb or a tulip bulb. Even an onion will serve the purpose. She will let the children bury the bulb in the earth. (Give each child an opportunity to help put a bit of soil on the bulb or help in some way.) When it is buried and watered have a child place it in a sunny window. This pot and its contents are to belong to the class. The dark bulb has a secret for the children. Each week the teacher or an older child will take it home, water it every day and place it in a sunny place. On Sunday the bulb will be brought to class for the children to observe.

Rest Exercise: As John the Baptist came to prepare the way for Jesus, so March wind comes to prepare Mother Earth for the coming of spring.

He blows away the snow clouds. (With arm motions represent floating clouds.)

He coaxes the sunbeams from the sky. (Represent the sunbeams reaching down to earth.)

He brings the raindrops to wash away the winter's soot. (The fingers are the drops falling from the sky to the ground.)

Third Sunday, March 20, 1932

Lesson 16. The Baptism of Jesus.

Text: Matt. III:13-17; Mark I:9-12; Luke III:21-24; "Life Lessons For Little Ones", Lesson No. 16.

Picture "The Baptism of Jesus."

Organization of Material:

- I. Jesus Comes to be Baptized by John.
 - a. He comes from Galilee. His request.
 - b. John answers Him.
 - c. Jesus baptized in accordance with God's plan.
 1. By immersion.
 2. To show us the way to His Father's kingdom.
- II. Our Father Manifests His Approval.
 - a. The heavens are opened to Jesus.
 1. The Spirit of God descends.
 2. A voice says, "Thou art My beloved Son."

Lesson Enrichment—Point of Contact: The children in our neighborhood are preparing a show. Mary and Jane have been practicing in their mother's long dresses. Tom is going to be a girl and wheel a doll buggy across the stage just like his big sister wheels her baby brother. Fred is going to turn somersaults and little Ruth is going to sing a motion song. Ned is bringing his rabbits to be in the animal show. Everyone is anxious to go. Mary and Jane have made the neatest tickets to sell for the show. They have written

"Admit One," on each ticket. They are selling them for two pins each. By night every ticket will be sold. What fun they are going to have tomorrow. But suppose some one loses his ticket, what then? When little folks go to shows, they must have their tickets, for ticket takers let no one pass without his ticket.

Did you know that every one must have a kind of ticket when he goes to enter God's church? John the Baptist told folks what kind of a one it is. In our story today Jesus is going to do the very thing that every one must do to enter God's Kingdom.

Application: At what age may you be baptized? How will it be done? In what way will you try to act afterwards? When we are baptized our Bishop writes our names in the big book which tells who belongs to the church in his ward. Then he sends us a little paper which tells when we were baptized, by whom, and by whom blessed. It is so nice to start all over again when one is baptized. It is just like turning over a new page in life because we are trying not to do wrong things again. One little boy who was trying so hard to make a clean page for himself, made just one little mistake. After that mistake it was twice as difficult to do only right things. This was his mistake. He was driving home the cows. One cow kept stopping to eat. First she ran this way, then that way, then she stopped again. The boy was in a hurry; he wanted to get home in time for supper. He ran after her again and again. Then he said a swear word. That word didn't help him at all, it only made it easier to say another one. Now this boy is a man, and his message to you is, "Try hard, boys and girls, don't let the first wrong act ever come."

Rest Exercise: Where does all the water needed by the world come from?

The floating clouds carry some.

The fluttering snowflakes bring us some.

The raindrops as they fall leave drops of water.

There are rivers that sometime rush along.

There are oceans with soft rippling waves.

(With quiet arm motions dramatize the above suggestions.)

Before the children go home give them all an opportunity to look at the flower pot and its contents which the teacher has brought again to class. The teacher will tell where the pot has been all week, how many times it has been watered and how many days of sunshine it has had. Each week the children will observe it. Per-

haps one of these days it will tell its secret.

Easter Sunday, March 27, 1932

Lesson 18. The Children's Period.

(Lesson No. 17 will come later on account of Easter Sunday coming in March.)

There are two purposes for this period; first, to give the children an opportunity for expression as they look at the pictures of the lessons used this month; and second, to give very briefly enough about Easter so that the children will better appreciate the religious significance of the day.

Show two pictures, one of John, the Baptist, and one of the baptism of Jesus. As the children tell you the story of both of these pictures, help them to express the principle that John the Baptist preached with all the fervor of his soul, and that which Jesus proved to the whole world when He was baptized. (To enter God's Kingdom, one must repent and be baptized.)

This principle may be expressed in the child's own simple language in response to simple carefully worded questions which

you may ask or it may come spontaneously as the child studies each picture.

In discussing the significance of Easter Sunday, help the children to recall the fact that Jesus died to help us and that it was on Easter Sunday that He awakened again.

Sing some Easter songs and use one of the rest exercises suggested for next month. They will go nicely with the Easter thought. (See Instructor for next month.)

Observe the flower pot again to see if anything about it seems different.

Songs for the month: (Teach one of these)

"Baptism," page 27, Kindergarten and Primary Songs—Thomasson.

Easter Song: "Oh, I am Robin Redbreast," Jones and Barbour.

"Old Mother Wind," Songs of Happiness.

Memory Gem:

Oh, how may I, a little child,
Please Jesus Christ, the Lord;
Believe in Him and be baptized
According to His word.

—Kindergarten and Primary Songs, F. K. Thomasson.

Winner Announced

Miss Edna Larsen, a Kindergarten worker in the Moroni Stake Sunday Schools, whose picture is here shown, was selected the winner in the recent contest conducted by the Kindergarten Committee of the Deseret Sunday School Union General Board. She submitted the title "Life Lessons for Little Ones," for the new Kindergarten Text Book.

Announcement of the contest was published in the Church Section of the *Deseret News* on Saturday, October 17, 1931. A large number of names were received by the Committee and it wishes to thank those who submitted them.

General Superintendent David O. McKay assisted the Committee in the selection and "Life Lessons for Little Ones" will be the name of the new text book, to take the place of "Sunday Morning in the Kindergarten," the one formerly used.



Old Mother Wind

CAROLYN S. BAILEY.

Tempo guisto.

MARY B. EHLMANN.

Old Moth-er Wind is out to-day, She has her mag-ic broom; She
 Old Moth-er Wind is out to-day, We feel her mag-ic hands; They
 Old Moth-er Wind was out last night, Up - on the chim-ney red; She

sweeps the gar-den ver - y clean, That daf - fo - dils may bloom.
 pull our kites and push the ships To strange and dif - f'rent lands.
 sat and sang a sleep - y song, As we were put to bed.

(From "Songs of Happiness," published and copyrighted by Milton Bradley Co.,
 Springfield, Mass. Used by permission.)

A PLEA

By Christie Lund

Lead them in clean paths, Life,
 They are such clean feet;
 So unacquainted with your ways of
 strife—
 So small—so sweet.

Show them much beauty, Life,
 They are such wide eyes;
 They trust you, do not even dream
 Of hurt surprise.

Be kind to one whose precious fate
 To you is given;
 Walk gently with him to that gate
 Which leads to heaven.



Head-First in the Snow

By Glen Perrins

"Well grandma, here we are!" cried Jimmy as he bounded out of his father's car with Trixie at his heels and raced for the front porch where Grandma Thompson stood, ready to welcome them.

"So you finally got out to the country," Grandma said kindly as Jimmy gave her a big hug. "Well, this is fine. Come on in the house before you freeze."

"Br-r-r-r," shivered Jimmy. "It is cold in Northville this time of year, isn't it?"

"You bet it is," his grandmother replied, "but that makes it all the better for sleigh riding."

"That's right Jimmy," cried his father, who had by this time locked his car in front of the house and made his way to the front porch. "I'll bet the sleigh riding is great now."

"Well, tomorrow we'll see," said Grandma Thompson pushing Jimmy and his father through the front door. "Go over by that fire and get warm—the both of you."

Trixie sneaked in with Jimmy. The fluffy little white dog was as faithful to his small master as a shadow and followed him everywhere. He soon curled up by the fire and was fast asleep.

"And tomorrow we can all go sleigh riding?" said Jimmy, as he thawed himself out by the fire. "I can hardly wait."

Had Jimmy known what was in

store for him on the morrow, however, he wouldn't have been so eager for the experience. As it was, he thought of nothing else as he ate and then went to bed at his grandmother's in the country that evening.

The next day dawned crisp and clear, ideal for sleigh-riding. "Well, Jack Thompson," said Jimmy's grandmother to his father shortly after dinner, "do you think you have forgotten how to hitch up the horses to the bobsled like you used to when you were a boy here in Northville years ago?"

"Not at all. Mumsy," replied Jimmy's dad. "Tell all the boys and girls to be ready to go sleigh riding right away, Jimmy."

Away went Jimmy with Trixie barking at his heels, and as his father had said, by the time the youngsters were ready the horses were harnessed and waiting.

When Jimmy's father promised to give Jimmy an old fashioned bobsled ride in the country, he was determined to do things up right. Instead of just hitching up two horses to the sleigh, Mr. Thompson had hitched up four. How proud he was as he drove the teams up to the farm house for grandma to see.

"Well, be careful," said Grandma Thompson as the children crowded into the bobsled, and others held ropes and rode behind the bob on their own little sleighs.

"We will," cried Mr. Thompson



The children crowded into the bobsled, and others held ropes behind the bob, on their own little sleighs.

as he cracked his whip. Off started the bobsled, the boys and girls shouting, and Trixie running along beside them.

"Bark, bark, bark," cried Trixie, which perhaps meant in dog language, "I'm going along too."

And it is a good thing for Jimmy that Trixie came along, even though the little dog was a bit slow and not able to keep up with the fast horses.

Suddenly as Mr. Thompson swung the teams along the main highway, an automobile driver vigorously honked his car horn and swung dangerously near the lead team.

With a snort the animals bolted, throwing the children into their seats in the bobsled.

Jimmy, who had been standing up looking for Trixie, was hurled out of the bobsled.

Down, down, down Jimmy went as the horses dashed up the road. The little fellow lit—plump!—right on his head in a huge snow drift.

What a strange sight he was buried head first up to his waist in the snow, kicking his feet helplessly into the air and pawing with his arms. It was almost laughable, had any one been around to see him.

But it was far from a laughing matter to Jimmy who was alone on the highway. His father and play-

mates had been carried away by the unmanageable horses and were now quite a distance up the road.

Jimmy was unable to get air and was beginning to give up the struggle, when he felt something warm brushing against his body in the snow. He felt two little legs pawing the snow away from him. It was Trixie.

With this encouragement, Jimmy renewed kicking. How the snow flew! It seemed as if Trixie were using all four of his legs at once.

Soon Jimmy was able to roll out of the drift and down to the highway, Trixie following him licking his face and getting snow out of his eyes. Jimmy was fighting back the tears when his father returned with the horses quieted. What a relief it was to Mr. Thompson and Jimmy's playmates to find the youngster safe and sound.

"I half expected to find you suffocated in that big snow drift," said Mr. Thompson, as he helped Jimmy with Trixie in his arms back into the bobsled.

"Bark, bark, bark," cried Trixie, which meant in dog language. "Perhaps he would have suffocated if it hadn't of been for me."

Jimmy seemed to understand, for he cuddled Trixie closer to him in the bobsled.

A New Year's Resolution

By Coral J. Black

"But, gee, Mother, there must be *some* way you can get me a bicycle!"

"Not any way that I know of, Gail."

"That's sure hard luck, Mother; when we were talking about it before, you said you thought you could manage it, and I've gone and told all the fellows I was going to get a bike and—"

But his mother interrupted him.

"Just a moment, son, there is something you seem to have forgotten."

"What?" questioned Gail.

"That father hasn't worked a day in four long months and that we don't know how long it will be before he works again."

"Gee, my heart was just *set* on a wheel."

"I'm very sorry, Gail, but if you get a wheel you will have to earn it."

"Fat chance!" grumbled the boy as he left the table and sauntered out in the back yard where his pals, Victor and Clifton Butler, were waiting for him to go sledding.

But Gail was out of humor. He did not feel the least bit like joining in the noisy, hilarious sport of coasting and although the boys urged and coaxed it did no good and they finally left him sitting on the step, and hurried off to the coasting lanes.

Gail owned a good sled, a scooter, roller skates, a wonderful game board, punching bag, football, almost everything a reasonable boy could ask for, yet here he was sitting in the December sunshine almost wishing he had never been born and all because he could not have a bicycle.

True, his mother had partly promised it to him early the preceding summer, but *then* his father had been working regularly as a railroad mechanic and it did seem that even a much younger boy than Gail should readily

understand the great difference it made for his father to be unemployed.

Gail was resentful. He knew there would be a Christmas of some kind; that there would be gifts, the other children getting the things *they* wanted why couldn't *he* have a bicycle?

"I suppose," he muttered to himself, "I'll just about get a tie and a book and a Scout knife!" he kicked the icy pavement savagely. "If I do I'll just hand them right back to Santa Claus—stingy old codger!"

For a time he watched the sun, a big orange disk, sink lower and lower in the west. He thought of what his mother had said about *earning* a wheel.

"*Earn* a wheel," she said. When there isn't even work for *men* how can she expect a boy to earn such a lot of money?"

But Gail could not stay grumpy for two whole weeks. As the disappointment grew less keen he became himself once more, happy and helpful.

"Mother," he asked, one day, "What do you think would be a good resolution to make?"

"Do you mean for the New Year, Gail?"

"Yes, mother. Each of the boys in our gang is going to make a resolution and see who can keep it the longest."

"Why, I think that's a very fine idea and here is my suggestion, Gail. Of course you don't have to take it unless it pleases you. I resolve to do without any pleasures I cannot earn for myself until these hard times are over!"

"You mean the bicycle don't you, mother?" Gail asked quickly.

"Well I *was* thinking of that and I'm sure, that even with times as hard as they are, you can earn that bicycle if you want it badly enough."

"How?" questioned the boy.

"Lots of boys are earning money, son, not large amounts, but still enough for all their own needs. Look around, Gail, and see what you can discover for yourself."

The following Monday when Gail returned from school he was jubilant.

"Oh, mother, I've found a way, I've found a way! I'm going to sell magazines. Larry Dunn makes twenty-five cents every week and maybe I can make more than that!"

"Good," encouraged mother, "that is the beginning."

Tuesday evening, after School, Gail went for his papers. He didn't get home until nearly dark. He was cold, tired and rather discouraged for he had only sold eight magazines and his earnings totaled twelve cents and a coupon.

He found his supper waiting for him, piping hot, and his mother seemed delighted about the twelve cents, which rather puzzled Gail, but made him feel that he had not done so poorly after all.

"Every one of them promised to be a steady customer," Gail volunteered as he ate his supper.

Wednesday evening Gail reached home with an armful of bills.

"What now?" questioned his mother.

"I'm going to pass bills for Otto Jensen every Wednesday after school. It's twenty-five cents and I've only got two hundred."

Only two hundred—already it was growing dark outside and snow was falling thick and fast. It was all mother could do to send the little fellow off to his work with a cheerful, encouraging word.

He got home at nine p. m. His cheeks were as red as apples and a triumphant light shone in his eyes. He placed three dimes on the table and added to the little horde two candy bars and an apple.

"A lady gave me the apple," he explained, "and Mr. Jensen said he

thought I'd earned more than twenty-five cents so he gave me thirty cents and the two bars."

"Aren't you tired and cold?" his mother asked anxiously.

"Not a bit, mother, I've got fifty-five cents now, haven't I—how long will it take me to earn a bicycle at that rate?"

"Almost a year, Gail," his mother replied, "but I think you'll find lots of ways to add to your fund when summer comes. Mr. Smithers said he would give you fifty cents to cut some kindling for him. I told him I was afraid it was too hard for you."

"Why, mother," protested the boy as he drew himself up proudly, "you know I'm plenty large enough to cut kindling. What kind is it?"

"Railroad ties."

Gail's eyes quickly sought the floor and no wonder for in their own backyard lay two ties which his mother had suggested he cut, a good many times, and always he had excused himself for not doing it on the plea that they were "too hard." Now a man would pay him half a dollar to cut a few ties. Of course he could and would do it, but he must cut some for his mother first.

Presently she heard the axe thudding in time to Gail's merry whistle and laughed happily as she peeped from behind the curtains.

It took Gail two afternoons to do the ties and another half a dollar was added to his fund.

Saturday had been decided on as a good day for a coasting party. The "gang," about seven boys, met at Gail's home. Well wrapped against the nipping cold—each boy with his own sled they made a pleasing picture as they started up the street.

At the corner a car stopped, the door opened and Mr. McDee of the chain store called to them:

"Would one of you boys like to sort potatoes for me today?"

For a moment no one answered.

Each boy was weighing the probable pay against his day's fun. Gail thought swiftly.

"I want to go coasting," his old self whimpered but as he thought it might mean a steady job the newer better self answered quickly,

"Yes sir, I'll go."

"All right, get in the car. I'll take you right over."

Vic promised to take his sled home and tell his mother so Gail climbed into the car and was whisked away to his new job.

The weather grew steadily colder and as Christmas drew near Gail found it very hard indeed to forego the joy of a warm home and the pleasure and excitement of holiday preparation and trudge off into the cold and dark with his magazines and bills.

By the time the New Year arrived Gail felt very confident that he would be able to keep the New Year resolution his mother had suggested. After a delightful evening, at the Butler home, spent in candy-making and games, the boys suddenly grew serious, as the big clock solemnly struck twelve—the end of the Old Year.

Then very seriously each boy told his resolution to the rest, and all pledged themselves to keep them.

"Gee, I'd hate to be you, Gail," said his friend Vic, "if you don't get any fun but what you earn, it won't be much!"

But Gail, secure in the knowledge of two and a half dollars earned and saved in two short weeks, only smiled and said,

"If I don't earn it—I don't get it, so that's that!"

Don't imagine money just rolled into Gail's fund. Far from it. Many a bitter night that winter he would have given up his work and all idea of a bicycle, but the thought of his resolution and his mother's disappointment kept him going.

Some of his regular magazine customers failed him and it seemed that

all his efforts could not raise his sales above the forty mark. One week he was too ill to work at the store and another boy got his job.

Then there was the temptation to spend. Candy, gum, ice cream were just as attractive to Gail as any other twelve-year-old boy. Besides, there were shows, parties and stores full of gay trifles. It seemed to the boy at times that saving his money was harder than *earning* it.

Of course he had *some* recreation, some pleasures, spent some money, but he could have spent it all each week and that very easily.

When March 1st came Gail had fifteen dollars and thirty-five cents saved toward the desired wheel.

Now that the evenings were longer and warmer the boy redoubled his efforts for more regular customers and to his great satisfaction boosted them from forty to sixty. He also found another store where he could pass bills on each Friday evening for thirty-five cents.

Saturday was usually given to hikes or other kinds of fun. It was while enjoying one of these long walks one Saturday that the boys came to a spring which bubbled out of a depression in the hillside. Gail noticed that the spring and the small stream for some distance were full of crisp, tender watercress. It gave him an idea. Why not gather and sell this cress?

The following Friday Gail got his friend Vic to deliver his bills and as soon as school was out he hurried home took his coaster wagon, sacks, paper and string and went back to the spring.

Gail worked as fast as he could pulling out bunches of cress, cutting off the roots, washing and tying it up. When he at last started home he had one hundred bunches of tempting cress.

He was at the store next morning when it opened and sold the entire amount for two dollars and better still he got an order for as much more the

following Saturday. Gail was jubilant. He felt his spring of water cress was a veritable gold mine. Imagine his disappointment to arrive at the spring the third week just in time to see the last of the cress dragged from the water by two men with long handled rakes. It was dumped into a wagon, dirt, roots and all and hauled off to some big chicken farm. He had made four dollars on his venture which was not so bad.

Gail's mind became very active now trying to figure ways to add to his savings. He asked for a strip of ground in the back lot for a garden.

Gail knew he could raise very little on so small a piece of land and after some thought he decided to plant things other pedlars would not have—chives, oyster plant, parsley and garden-cress or pepper grass as some call it. The little garden flourished, but when Gail came to dispose of his produce he found they were hardly known at all except the parsley, which was so cheap it hardly paid to pick it. He netted a little over four dollars from his garden and while it added greatly to his fund he felt it was hard-earned money.

However, Gail was learning a good many things, not least of which was a respect for the value of money. Always before it had come to him without thought or effort. Is it any wonder he teased his parents for costly gifts that were out of their reach?

"Do you know, mother," Gail said one evening, "that I really need a bicycle now I have so many papers to deliver."

"I've been thinking the same thing, Gail. How about letting me lend you

enough to get the wheel? You can return it later."

The boy laughed and there was more than amusement in his laughter. The mother waited.

"I should say not, mother, but gee, I sure appreciate your offering it to me. 'No pleasures unless I earn them' you know, and that doesn't mean borrowing them either!"

Still his mother was silent; she knew there was more to come.

"I had enough money to get my wheel three weeks ago, mother!" Gail's voice thrilled with excitement.

"You did?" questioned his mother, "then why didn't you get it?"

"Well, mother, I'll tell you. I'm not even going to buy a bicycle."

"You're not going to buy a bicycle?" repeated his mother in genuine astonishment—"why I thought that was what you were working for!"

"It is what I began working for but I'll have enough coupons after a while to get a wheel. I'm going to save my money for something more useful."

"Yes, son, and what is that?"

"Dad is still out of work, mother, and I noticed his shoes are getting awfully shabby—and—maybe he'll still be out of work next winter. I—I thought maybe my money would come in handy then."

Mother's voice was slightly tremulous as she replied,

"What a wonderful boy you are getting to be. I can scarcely believe you are the same boy who almost demanded I buy you a bicycle last Christmas."

"Well," the lad answered soberly, "I was very young and inexperienced last Christmas. I've learned how hard it is to get money and I don't intend to waste mine."

When Wiggles Ran Away

(A true story)

Wiggles was only one among ten of the cutest little pigs anybody ever saw, and he belonged to a little boy named Danny Jones; that is, Wig-

gles' mother belonged to Dan, so, of course, the old mother sow's pigs were his also.

For the life of him, Danny

couldn't tell why he liked the little white pig better than the nine little spotted ones in the same pen, but he did, and just as soon as the white pig could toddle around, Danny slipped him out of the bed and carried him into the house.

Of course, mother wouldn't allow Danny to keep the little rascal long at a time, but it didn't take the little white pig long to learn that he was greatly favored, and then he began to go on investigating tours himself. Maybe it was because he would slip out through the most unexpected places that the name of "Wiggles" was placed upon him, but once somebody called him that and there was no changing it; the name suited the little, wriggling pig to a T, and in a very short time he learned when Danny called "Wiggles" that it meant him, so did the old mother sow learn this, and one day in her piggish language she told her young son to be careful where he went when he left home. But Wiggles only gave an impolite grunt and went wiggling off, and one fine day, when Dan went to feed his brood of pigs, Wiggles was missing.

Through the barns, under the house, in the fields—everywhere that Danny thought a pig might be hiding, he looked, but night came down and the little, runaway pig was still gone, and finally Danny went to bed sniffing unhappily.

Old Shep, Danny's dog, heard the sniffing, and, climbing onto the bed, he licked his little master's face.

"Oh, Shep," murmured Danny,

eagerly, "the little white pig is missing, and I can't find him." And then, as if to shut the memory from his mind, Danny dived under the cover, and old Shep went moseying out the side door.

Just whether Shep understood what his little master said or not, I'm sure nobody has the right to say, but it is known for a certainty that Shep went through the yard, right on to the old white sow's bed whence Wiggles was missing, and then, after eyeing the little spotted pigs, passed through a crack in the fence, and the next instant a little white pig jumped up from beneath a fallen log and started to run, and not until he dived into the mud and got himself stuck up to the very knees, did he stop, but in this condition old Shep overtook him.

Very gently the old dog reached down, and, catching Wiggles by the loose skin on his plump little back, lifted him from the water and carried him back to the crack in the fence through which he had wandered away, and presently he was snuggling close to his mother's side, and there Danny found him next morning.

It was a long time before Father Jones told Danny how Wiggles had been rescued by the good shepherd dog on the place, but, when he did, you can rest assured Danny took it upon himself to present his dog with a nice, juicy bone, for which Shep seemed truly thankful.—*Susan Hester Wrenn, in "Sunshine for Little People."*

STARS

Grandpa told me that a star
Was another world afar.

Sister said it was a light
That the fairies lit each night.

But to me, stars in the skies
Are the angel babies' eyes

Looking out of Heaven to see
Other little ones, like me.

—Dora B. Knowland.

THE BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

November

The big turkey at Grandpa's farm
Is getting fatter every day,
And in the cellar dark but warm,
There are goodies in array.

There are loads of pumpkins, yellow
as gold,
With onions in silvery strings,
Yes, there are apples, so I'm told,
And nuts with other good things.

And as all know November is here,
Bringing with it the snow and cold,
And Thanksgiving comes with a cheer,
Soon we'll be feasting on the things
foretold.

Amy Hadfield,
Grouse Creek, Utah.

Christmas Time

Christmas time is coming, girls,
A happy joyful greeting;
All the girls and boys shall sing
And have much fun in eating.

Now you must be watchful girls,
If you hear Santa creeping,
Close your eyes as if asleep,
Yet through them you are peep-
ing.

Now like Santa, we can be
Giving gifts to others—
Feel a kindred spark of love,
As sisters and as brothers.

Anita Janet Honeycutt,
Glenwood, Ga.,

Age 13.

Rt. 2.

Papoose Makakrei's Dream

Little Papoose Makakrei,
Fell asleep under the western sky,
In a cradle up in a tree,
Just as happy as happy can be.

She's now dreaming of her father who
Is the leader of a hundred and two.
And now she's dreaming of beautiful
beads,
And beautiful baskets made of reeds.

And now she's dreaming of the tall
pinetree,
And of the streams that run merrily,
So now that she's in her dreamland
deep,
We'll leave Makakrei in her sleep.

Maxine Crandell,
Snowflake, Ariz.

Age 10.

An Ambition Realized

I am sure boys and girls, that you have all heard the story of how the Pilgrims were driven from their homes in England and came to Holland where they could worship God freely and finally came to America. We have all read the fate of the people aboard the Mayflower but now I shall tell you the story of a boy who was on the ship Nina, one of the ships that was forced back to Holland.

Pratt, for that is his name, after finding out that their ship was turning back to land, made up his mind that he would procure a ship when he was older and sail to America with his mother. Before his ambition could be realized his mother had passed on. This, however, did not discourage him. Being parentless, Pratt was forced to make his own living by working in cheese factories, selling cheese and various other forms of labor.

After twenty long years of hard work and saving he had earned enough money that when put with the earning of an acquaintance he had made while selling cheese a rather small but sturdy boat was bought and Pratt and his friend started out on the long and hazardous journey. Their craft was forced back twice and they often had their doubts as to whether they should continue but on the third trial they reached land amid storms and a leaky boat.

By this time America had somewhat changed, though there was still much room for the modern conveniences which we have today.

Pratt's ambition was at last realized and the two men received a hearty welcome from the good New Englanders. They had arrived on the last Thursday of November which we all know to be Thanksgiving Day, originated by the Pilgrims who landed on Plymouth Rock December 21, 1620.

Wanda Smith,
Age 15. 4911 No. 27th Street,
Tacoma, Wash.

The Pilgrims

A band of weary Pilgrims,
Anxious to worship God,
Put out at sea on the "Mayflower"
And landed on American sod.

They landed at Plymouth,
In Massachusetts Bay;
A goodly set of people,
And loyal, too, they say.

They came in quest of freedom
And to find a sacred place
Where they could worship as they
pleased,
And bow at the throne of grace.

In memory of this noble band,
So humble and forgiving,
We surround the table spread with
food,
On this our glad Thanksgiving.

Ruby Savage,
Leeds, Utah.

Age 14.



SEVEN LEAGUE BOOTS

Here is Little Roma Jean Hammond, of Ogden, in her "Seven League Boots".

Tom's Lesson

"No, Tom, you mustn't go in swimming today," warned his mother, "you know Bob Brown was nearly drowned there last summer. I certainly wouldn't want to lose you," she said. "Now be a good boy while I'm gone." She opened the door and went out. Tom heard the front door shut. He sat still for a while, but finally arose and went outdoors.

"H'lo Tom, kin' ya go," asked two boys, who were coming in the gate. They had bathing suits slung over their shoulders.

"No," scowled Tom, "Mother said before she went, that I couldn't go."

"She's gone away?" asked Harold.

"Yes."

"Humph, I'd go. She'll never know the difference, come on, get your suit," urged Bill.

In a few minutes Tom had his suit, and the three boys started out.

It was about 3 o'clock in the afternoon, the sun shone brightly, and it was one of those hot days when every one feels like jumping in the water.

The three boys were diving and having a good time.

"Let's have a race, swimming down to the other end of the river," suggested Bill.

They all started off. When they reached the other end Harold said, "Where's Tom, I don't see him,"—but at that moment they heard someone calling for help.

They turned around, swam back; not more than 10 feet ahead of them, they could see Tom's hand sticking up above the water.

How he was rescued Tom never knew, but when two hours later he opened his eyes he saw his mother standing over him. She was crying.

It was then that Tom decided that he would never again disobey his mother.

Age 13.

Rae Wade,
Warren, Utah.

A Lesson

A group of boys were playing
Beneath an apple tree,
An old man walked wearily down the street,

And one boy said to me,
"Let's throw some apples at him,
"T will be a lot of fun,
And we'll be able to hit him
For he's old and cannot run."

The apple I threw hit him,
But he didn't get angry,
Instead of trying to get away
He walked right up to me.

In a somewhat shaky and feeble voice,
He said without pain or annoy,

"As you would have others do unto you,

Do unto them, my boy."

A lesson I learned in those few moments,

And with pity my heart is filled
When a man or beast is hurt by a boy,
Or a little songbird killed.

Clarissa Peterson,
Bountiful, Utah.

Age 13.

Christmas Time

Silver bells are hanging
Upon the Christmas tree.
Santa will soon be coming,
You just wait and see.

While we are all asleep,
Dreaming, girls and boys.
Down the chimney he will creep,
With his lovely toys.

Wanda May Turley,
Sundown Ranch,
Aripine, Arizona.



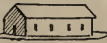

Age 5.


Honorable Mention

Hannah Baker, Talmage, Utah.
Alona Bolander, Salmon, Idaho.
Albert Clegg, Elmo, Utah.
Hugh Coleman, Midway, Utah.
Vearl Guymon, Orangeville, Utah.
Helen Hammond, New Harmony, Utah.
Louise Hunter, Taft, California.
Amy Lou Palmer, Park Valley, Utah.
Grace Palmer, Park Valley, Utah.
Reed Palmer, Park Valley, Utah.
Afton Paskett, Grouse Creek, Utah.
Dale Van Wagoner, Pleasant Grove, Utah.




The Little Noah's Ark







FIRST, Dick tried the , then the , but they would not open. "I guess Papa must have locked up the  and carried off the ,

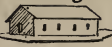
said he. "The door and windows are make-believe," said  B., smiling; "the real door is in the top"---and she showed Dick how half the




 lifted up. Inside,  and  saw a lot of  and , all tumbled together. Dick

took out a handful, and set them up. There were two , two , a , and a bird he held out to Dilly. "Oh, look, Grandma B.," she cried,

"it's the  that brought the olive !" "Yes," said Dick; "and I must find its mate, and the other







." But just then they heard a scratching, and a sharp squeak. "Why, Dick," laughed  B., "are the animals coming to life?" "That was n't in

the ,




said Dick; "it was in Mt. Ararat." He knocked on the big  with his ---and two bright  peeped out a knot-hole.



"Oh," cried Dilly, "it's a !" Then she jumped,







for the  ran out the  and around the  Dick jumped after the mouse, and Grandma B. jumped up on the , and Dilly after her. But the  got away; and Grandma B. said they better carry the  down-stairs. Dick and







Dilly played the  was Mt. Ararat, and took out all the  and , and the ark people, too. The men all looked alike, and the women all looked alike. "Oh,



Grandma B.," cried , "how can we tell which of the  ladies is Mrs. Noah, and which ---" "I

know," broke in  --- "there are red letters on them; and N means Noah, and S, H and J mean Shem, Ham and Japheth." "Then this must be ,

"said Dilly, holding up an ark lady with an N on her . "Yes," laughed Grandma B., "I remember how your Papa was puzzled; and we took his red , and named them, and marked them!" Then Dick

and Dilly set up the  in pairs, in one long procession,

the  first, the  last, and the ark  along each side.

And there were two of every animal except the  and the  I



THE FUNNYBONE



And Monthly Payments

"What is a pedestrain, Daddy?"
 "It is a person with a wife, daughter, two sons, and a car."

Not His Privilege

Teacher: "Listen here, young man, are you the teacher of this class?"
 Pupil: "No I'm not."
 Teacher: "Then don't talk like an idiot."

And Then—!

Surgeon (to attendant): "Go and get the name of the accident victim so that we can inform his mother."
 Attendant (three minutes later): "He says his mother knows his name."

He Left His Mark

Landlord: "This room was formerly occupied by a chemist. He invented a new explosive."

Prospective Roomer: "I suppose those spots on the wall are the results of his experiments."

Landlord: "Well, indirectly, yes. Those are the chemist."

The 'am What Am 'am

The American was a guest of a Cockney family in England. They were eating ham. The young son said, "Please pass the 'am, Father."

"Don't say 'am," his father scolded. "Say 'am."

The mother turned smilingly to the American. "They think they're saying 'am," she said.

It Couldn't be Possible

"Give me Main 4321—Hello; this the wife?"

"Yes."

"Listen, dear. Will it be all right if I bring a couple of fellows home for dinner tonight?"

"Why, certainly."

"What?"

"Certainly it will. I'd be glad to have them."

"Oh, pardon me, lady. Wrong number."—Staley Journal.

Strategy Is Strategy

"Here, young man, you shouldn't hit that boy when he's down."

"G'wan! What do you think I got him down for?"

The Truth Comes Out

"Your teeth are like the stars," he said, And pressed her hand so white.

He spoke the truth, for like the stars, Her teeth came out at night.

Naughty Santa

"Johnny, who taught you to use those dreadful words?"

"Santa Claus, mamma."

"Santa Claus?"

"Yes, mamma, when he fell over a chair in my room on Christmas eve."

He Knows

"My husband is merely a manufacturer of waste-baskets," sighed the woman with aspirations. "It seems such a prosy occupation."

"On the contrary, there is really much poetry in the wastebaskets," replied the unappreciated bard.—Watchman-Examiner.

Shocking Manners

There had been several premonitory tremblings in a certain district, so a married couple sent their little boy to an uncle who lived out of the earthquake danger zone. A day or two later they received a telegram:

"Am returning your boy. Send earthquake."

Oh, Those!

A few minutes after an alarm of fire was given in a hotel, one of the guests joined the group that was watching and chaffed them on their apparent excitement.

"There was nothing to be excited about," he said. "I took my time dressing, lighted a cigar, didn't like the knot in my tie, so tied it over again—that's how cool I was."

"Fine," one of his friends remarked, "but why didn't you put on your pants?"

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